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The Jaina Gazette

Vol. XXXI No. 5, 6, 7.	MADRAS MAY JUNE & JULY 1932.	Whole No. 323 to 325

Shri Shanti Vijayaji.

SHRI KRISHNA NIVAS,
MT. ABU.
15—5—32.

DEAR BROTHER,*

May I reply to your second letter as regards the great Yogi Sri Shanti Vijayaji in the form of a letter. I see that your first letter to me, and my promise for an article, some day, is two years old.

I hasten, therefore, to answer in a leisure-moment; for such moments are rare, lest another 2 years pass unawares. I have asked several of the devotees of Guruji to send me their experiences, some details of his early life, and some impressions. These I send to you later.

For myself, and I am not the only European with similar knowledge of him in this respect, I propose to deal only of his power in one direction.

In the Maha-Vakya Upanishad a vision of the Paramatma is described: "a Vision as brilliant as that of a thousand Suns,

*The following letter was addressed to Mr. C.S. Mallinath by Miss Ezliabeth Sharpe.

an ocean that fills you (mixed metaphor not mine)—Neither Samadhi, nor the attainment of yoga, nor the merging of mind is needed here. This state is one with greatness.

It is of the form of light beyond the gloom: the great light".

Shanti Vijayaji gives that power of the light to his pupils, that Vision, once seen never forgotten.

A simple, un-learned shepherd, yet great scholars sit at his feet; one of them Keshara-Suri, himself a great Pandit, learned in the Jain Scriptures, a monk known by many, author of many books on Yoga, has spoken of the great Shanti Vijayaji hailing the greatest Yogi of the age.

"What are rules and regulations to one who has transcended this world and its weakness" asked Keshara Suri. "A Yogi *like Shanti Vijayaji* is beyond the standards meant for the student."

At the time of writing this letter Shanti Vijayaji is at Bhrigu Ashram, about a mile from Achalgarh, in a cave there: yet daily, pilgrims, peasant, priest, and prince flock to do his dharsan: the simple hearted Indian people, who, alone, of all nations have that faith that makes one spiritually whole, the faith in the Guru.

But I have forgotten, the Christians have it has well: for they too reach God 'thro' a divine teacher; and Christianity has had and has for its adherents the greatest intelligentia of the world, and its power, derived from the Christ, is still the greatest in the world of to-day.

Forgive this digression—the issue is clear. Faith makes us whole, and, when we have faith in some divinely inspired teacher 'all things are added to us'—the man worthy of God is a God amongst men"—You will be interested to know that it is 25 years now since I have taken the vow of 'Ahimsa', and my search for the truth, had led me to the feet of many a beautiful Sadhu, but the real Guru, the remover of the darkness, was indeed Shanti Vijayaji: to him my gratitude and love.

Yours sincerely,

ELIZABETH SHARPE, F. R. G. S., M. R. A. S.,
F. B. I. G., ETC., ETC.,

Jainism--its message to Humanity*

BY

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If we take the great religions of the world the sum-total of the truths they embody can be compared to the light of the sun of which their individualistic teachings are the rays. According to Hindu Mythology the sun or Soorya is represented as riding on a chariot with a single wheel to which are attached seven horses (सप्त अश्वाः). Now these seven horses stand symbolic for the seven coloured rays of the sun (Vibgyor) viz., violet, indigo, blue, green, yellow, orange and red. It is on account of the varied potency of these rays functioning in union that the world is maintained and kept alive. If any least disturbance takes place or if any of these coloured rays is interfered with or abolished then the physical world will go to dogs. Even so the divine light of truth whose external manifestation is the sun can be divided into the seven great religions of the world which like the seven coloured rays of the sun preserve mankind from spiritual and moral annihilation. These religions are Hinduism, Zorastrianism, Jainism, Buddhism, Hebraism, Christianity, and Islam.

To resort to another comparison a Bhakta sitting in Samadhi can visualise a most beautiful woman clad in vestments of gold, and of golden complexion sitting on a golden seat on the top of the golden mountain Sumeru in whose hand is a divine Vina discoursing celestial music. This is the goddess of learning Saraswati or Vageshwari and the seven strings of her Vina produce the whole gamut (scales) of music from Sa (स) to Ni (नी). Every musician will tell us that if one of these strings fail to respond there cannot be any music or harmony, the result being only cacophony and confusion instead of symphony. In the same way we can compare the fundamental teachings of the seven great religions of the world to the strains of music proceeding from the seven stringed Vina of

* Summary of a lecture delivered at the sixth anniversary of Shri Atmai Nand Jain Gurukula Panjab, Gujranvala.

this lady above described. If for any reason one of the seven swaras does not speak then the music is an impossibility. Even so, if any of these seven great religions of the world ceases to function then the rhythmic existence of humanity as a whole becomes out of tune. Just as every swara among these seven has got its own peculiar resonance (स्वरित), even so every great religion of the world has got its own resonance which is its Dharma. Now the significance of the word Dharma is generally never understood by foreigners although every Indian from the prince to the peasant and from the Yogi and the Sufi to one who wallows in the gross sensual slime of material pleasures both indigenous and imported knows what it is. This word Dharma is derived from a Sanskrit root which means 'that which supports' and hence it can be defined as the fundament of goodwill and non-selfishness which keeps the world from going to rack and ruin. Therefore the attempts of foreigners to define that word in English as piety, virtue, goodness, duty and a host of other equivalents only reminds one of the proverbial story of seven blind-men feeling an elephant and trying to describe it as a pillar, winnowing fan, as a cobra, as a finger tip or the rounded bosoms of a lady.

Jainism embodies the purest essence of all these seven great religions of the world for if one sits in Samadhi (Yogic trance) and makes his Buddhi as clear as transparent as a lens and focuses through it the cardinal teachings of all the religions of the world then the focal point will work itself in the burning truth of the word Ahimsa, viz., Ahimsa in word, Ahimsa in deed, and Ahimsa in thought. The practise of this Ahimsa in its threefold aspects leads a Yogi very soon if he is a follower of Jina Dharma to the attainment of Kevalatvam or Kaivalyam. If he is a Buddhist he will attain to the Sambuddhi (enlightenment). If he is a Hindu he will attain to the Soham (सोऽहं) stage of the Paramhansa and if a Mussalman he will become a Sufi. Now Jainism is only a phase of Hinduism minus its caste system, and its animal sacrifices, with its compassionate aspect Karunyam (कारुण्यम्) rather over-emphasised. It is the same feeling of the Vaishnavas which sees Vishnu in everything, sentient and non-sentient and thereby produced that Prahlad like feeling, the cardinal note of which is Ahimsa. It is the same feeling which prompt the Buddhists to do no injury to the meanest of God's creatures and let the Tathagata self dedicate his life for the

enjoyment of others as is evidenced by the Sivijataka, the Rurumrigajataka, and the Jataka wherein the Bodhisattva sacrifice his body self killed so that a starving tigress might not perish along with its cubs because of hunger.

Jainism can furnish a panacea or a balm to the nations of mankind afflicted as they are with all kinds of depressions from economic to mental, moral, and spiritual. Hence if one were to preach it in the western countries of Europe and America, its teachings will fall like the gentle dew from heaven and once more bring peace, happiness and contentment to Europe distracted by past wars and living on the cone or the crater of a volcano, the rumblings of whose armageddon are still reverberating from below the crust. Every Jain must live his life; if he is a true follower of the Tirthankaras like a drop of water on the lotus-leaf viz., though in the world yet out of it and follow professions and avocations which causes the least inconvenience or misery even to the meanest or most bloodthirsty of God's creatures, let alone fellow human beings. Hence throughout the ages Jainism has covered the country of its birth with multitudinous works of charity, the chief remnants of which to-day are her temples, sculpture and religious books. From these it is clear that they worshipped God not only with Anjalis of Kriya (Worship by action) but also by Anjalis of song (Gitanjali.) The aspiring towers of the Jain temples and Gopuras stand symbolic of the mental elevation which alone will lead to Kevalatvam and the colossal like the ones at Sravana Belgola, Yennur, Karkala, the rocks of Gwalior and the Nangungi at Alwar proclaim that Jainism will endure as long as the sun and the moon continue to exist and that the Tirthankaras unmoved by the sins and vices of the world will continue to bless mankind and watch over its destinies unruffled standing or sitting as they are in their Yogic trance of immovable and changeless eternity.

Before I conclude I would like to mention to the audience that they should view their faith as a most beautiful woman Padmavati, who will confer upon them untold prosperity provided they worship the light that proceeds from her dazzling eyes of resplendent lustre one of which radiates contentment (तृप्ति) and the other bliss (आनन्द).

Are There Jain Values in Original Buddhism?

I was interested to read, in the Jaina Gazette, courteously sent me by the Editor,—in last February's issue—the article: "Is Old Buddhism not Jainism" by Sital Prasadji. And I trust that, in responding to it, I may give a reply useful to the writer and to readers of the *Gazette*. If I begin on a negative note, this is merely to clear the road, and to be the sooner wholly positive in my contribution.

"Old Buddhism", or as it should more rightly be called, Sákya was never Jainist in its central message. But it was born a generation or so later (a generation is thirty years, is it not ?), and was certainly touched by Jainist influences. These influences were religious rather than philosophical. There was never any "philosophy of Buddhism" for a millennium after the Sakyamuni's birth. I am not competent to speak so positively of Jainism, but I should be inclined to think, that original Jainism knew nothing of *Syadvada*. Such a manner of judging, when raised from a weighing in individual conversation (as in p. 46 of the article) to a technical term, betrays that the religion in question has become academic and sophisticated. We shall never get down to origins till we let philosophy slide and keep severely to what is in essence religion.

What is that? What is it to speak, as India came to do, of a teaching as Dharma? It is when we are concerned with the advent of a new Announcement, with the Announcer and his first helpers, with the expansion they bring, not of a 'system', but of a fresh outlook on the Man: on his nature, his life, his destiny, not on earth but as persisting in other worlds, his possibilities. The Announcement is essentially one for the Many. And its stress is, not as in philosophy and science, "This is so!", but "This ought to be so!" In other words: "This is Dharma!" In religion we are looking at not men, but the Man, the man as reaching out to a somewhat that is greater, less imperfect than he feels himself to be, reaching out in idea, in faith, in desire, in conduct. And this is to be in a state of Becoming (*bhava*), a state of Growth (*vuddhi*, *vardha*).

Now Sàkya was from the first a message of Becoming, of growth. It was born in the lap of that early Upanishadic religion, which bade man in seeking That Deathless Most or Highest or Best, look no more at external forces,—the sky, the winds, the storm, the sun,—but within himself. There only, so only, would he find, would he come to know, That whom he sought, That who was perfect where he was imperfect. And Sákya concerned itself, from the first, with seeking this perfect Self, with a true conception of It, as not merely man's body or his mind, but as a Self (or God-in-the-germ) wielding these. But true seeking was, not to speculate, not to pretend to know, but to grow less unlike that Self *in one's conduct*. This becoming-by-living was a very long process, involving spans of life in many worlds, many earth-lives, many other-world lives. And the great thing needful was will. There was no such good word as will; it was worded as forming a resolve (*abhinihara*) to become a kind of being held to be much better than one's present self. In the end, this noble resolve, if backed up by living more like such a being than men lived habitually, would lead a man to the goal of his quest: to That. But ever he must reverence that Ought-to-Be Who spoke within him, that Dharma: the voice of God-in-Man. And well for him, if in Jhāna he sought, listening, watching, for worthier ones of other worlds who were wishing to help him.

This, for me, and this only is "old Buddhism; this is original; this is Sakya. There is nothing in it about release (*mukti*), vicious tendencies (*asrava*), or nirvana. Nirvana, in Sâkya's early years, did not mean any final goal; we are distinctly given to understand it meant, in the garden of man's growth, the weeding out of the undesirable; it was process, not End. *Asravas* of course come under the bad weeds, and *mukti* is also process of riddance. All the stress on the Negative and the Evil belongs mainly to that growth in monastic outlook, which had begun, at the birth of Jainism, to spread like a very canker over India. It was not growth in the desire to be free from the worldly to help other men; it was the wish to accelerate the individual's own welfare......and the motives were not always as worthy as even that.

Sital Prasadji quotes many times from one or two English translations from Pali scriptures, made (with one exception) in a former generation. *Then* it was held, that here we had really got

something that might be taken, at its own value, as " old Buddhism ". *It was nothing of the sort.* What we were unfolding in these Pali Pitakas, was a collection of works dating, as written matter, from 500 years after the Founder's day. In them, if one sought long and closely, the older values might be seen left in here and there, linking the teaching with the India of the Founder's day. But the things repeated and emphasized were monkish values, quite unworthy to be the New Announcement of a More in and to Man. The author is aware of my late husband's wholesome scepticism about the Pitakas (p.41), but none the less, he quotes passage after passage as being *what the Founders really did say.* No sound conclusions about " old Buddhism " can be arrived at by a short cut to study like his has been. It has taken me 40 years to come to anything sounder. Pali study is needing another generation of workers, this time of 'higher criticism', before we can valse into conclusions after that manner.

Where Jainism influenced Sákya was in the doctrines of karma and *ahimsa.* These terms were obviously new to early Upanishadic teachers. We know especially how cautiously the karma teaching is discussed *in camera* by two teachers. In the Pitakas karma emerges as, not originally given, but as keenly discussed by Sakya-muni and Jains, and in the sutras karma is given due weight in teaching of reward and retribution. But *not as automatically resulting in these.* Degenerate Buddhism now teaches that. Original Buddhism shows that a man's deeds and their result are the programme of a special tribunal of adjudication awaiting him after each death. And *ahimsa* is mentioned not often and almost as something annexed.

Jains can now study so much of the Pitakas in English translations, that I hope readers of the *Gazette* will come to look for discussions of resemblances and differences on a basis of more extensive preparation than is evinced in Prasadji's article. I do not gather that the Jain Angas can be considered as less palimpsests than are the Pali Pitakas. Both should be read, not as the actual sayings of the early teachers alleged to be speaking, but as much later compilations, made up from very brief memoranda handed down orally, and much glossed over by speakers and then writers, holding later monastic views. Both in a word need to be studied historically. Only so can the true be seen here and there emerging. Both Jains and Buddhists should so study both scriptures with the early Upanishads. Each

has made notable contribution to the true in religion. Each could correct the other. Especially the Jain, for he never denied the reality of the Man. And both have to feel, in face of what lies in the future, wherein it is that both great creeds need that New Announcement which may yet be for to come. But that man is no static IS, but is a Becoming, that as becoming he needed self-direction by will, that in him is a More guiding his will if he but heed, that in him it lies to become More to an extent he yet cannot grasp :—is there not here something original in both religions, something true of ancient India's great quest on which they can agree, in which they could find mutual comfort and aid?

C. A. F. RHYS DAVIDS.

A Note on Prof. W. Norman Brown's "Miniature Painting among the Jains".

BY DR. HIRANANDA SASTRI.

The April (1932) issue of the Jaina Gazette publishes a short note on "Miniature Painting among the Jains" by Prof. Norman Brown of America which is stated to be 'a condensation of a longer article' on the subject by the same scholar that is still to appear. As it contains some errors of fact it is desirable that the note be reviewed here so that those mistakes might not be repeated. The present writer regrets very much that he has to correct the learned Professor once again, just as he did in pointing out the blunder made in regard to the date of the manuscript of the *Sandeha-vishaushadhi* in one of the issues of the Indian Art and Letters (New Series, 1929, Vol. III No. 1, pp. 16 ff.). Prof. Brown, apparently, does not possess much information about illustrated Jaina manuscripts, and for his edification I would like to state here that an illustrated copy of the *Kalpasutra* which is dated in Samvat 1125 has recently been secured by me through the kind offices of Muni-Vichakshana-Vijaya. It is not the one about which I told the Prof. when I had the pleasure of meeting him in Lahore (1929) but is a different copy altogether. The collection from which I have obtained it contains several more illustrated manuscripts and I cannot say if there are older ones still to be found therein—the collection has not yet been thoroughly examined by me. This fact alone, I mean the

existence of an illustrated Jaina manuscript of 1068 A. C. on paper and not on palm-leaf, will suffice to show that Prof. Brown's classification of periods (Palm-leaf and Paper) is to be regarded as arbitrary and based on a non-acquaintance with facts. Another mistake which the learned Professor has allowed himself to fall into is, also worth being pointed out, *i. e.*, his statement about the depicting of Indians, made in the penultimate para of the note under notice. Mr. Brown has not brought forth any proof to show that "paper was introduced into Western India from Persia". Until he does so, this statement cannot be taken seriously.

Prof. Brown's view, which he has expressed elsewhere, that the Shāhis possibly influenced the art of painting in India seems to be a plausible one. Still, we should examine a sufficient number of illustrations of different periods and localities thoroughly to arrive at a definite conclusion in the matter. It is probable that the painters who worked out the illustrations in the ancient Jaina manuscripts of Western India followed one and the same *śaili*. Moreover, the same canon seems to have been followed by the old painter or painters who gave us the frescoes at *Sittannavāsal*, at least those on the ceiling. That these frescoes must be Jaina in origin I have pointed out elsewhere. Further, it is not unlikely that canons of this school were followed in Orissa also where numerous illustrated manuscripts with pictures similar to those seen in these Jaina works have been found. I saw several of them in Cuttock and Puri. The illustrations in the *Vishnusahasranāma* which I secured at Puri show a marked resemblance to those in the manuscripts of the *Kalpasutra*. What I mean by these observations is that there must have been different schools of painting in ancient India. Possibly *one* of these was influenced by the Shāhis.

One thing I may state here in passing. Prof. Brown, following Dr. A. K. Coomaraswamy, apparently, believes that the paintings we see in illustrated manuscripts, Jaina and others, have no organic relation with the text of the works in which they occur. This is an erroneous view and should be rejected. I showed this in my paper which was read before the Oriental Conference at Lahore. A condensation of it has been published in the Proceedings of the Conference and a longer article on the subject has been contributed elsewhere.

The Population of the Jains

The population of the Jains according to the Census figures of 1921 was 4,55,855 in British India, and 7,22,741 in Indian States. Total=11,78,596. According to the final Census figures of 1931 the population of the Jains was 4,53,569 in British India, and 7,98,536 in Indian States. Total = 12,52,105.

The Census figures of the Jains taken in 1931 show an increase of 73,509 persons over their census figures of 1921.

The details of the population of the Jains in 1931 are given below :—

Province, State or Agency	Jains		
	Persons	Male	Female
INDIA. ...	1,252,105	645,097	607,008
PROVINCES. ...	453,569	247,285	206,284
1. Ajmere-Merwara. ...	19,497	10,427	9,070
2. Andamans and Nicobars.	...	...	...
Andaman Islands. ...	...	...	...
Nicobar Islands. ...	...	...	...
3. Assam. ...	2,636	2,000	636
4. Baluchistan (Districts and Administered-Territories).	32	20	12
5. Bengal. ...	9,167	6,571	2,596
6. Bihar and Orissa ...	3,734	2,058	1,676
Bihar	1,856	1,006	850
Orissa	108	64	44
Chota Nagpur ...	1,770	988	782
7. Bombay (Presidency).	200,015	109,763	90,252
Bombay	198,670	109,006	89,664
Sind	1,144	633	511
Aden	201	124	77
8. Burma	721	464	257
9. Central Provinces & Berar	77,895	40,333	37,562
Central Provinces ...	57,493	29,773	27,720
Berar	20,402	10,560	9,842
10. Coorg	83	43	40

Province, State or Agency.	Jain.		
	Persons.	Males.	Females.
11. Delhi.	5,345	2,949	2,396
12. Madras.	31,206	17,090	14,116
13. North-West Frontier Province (Districts & Administered	...	...	...
Territories). ...	...	...	...
14. Punjab	35,284	18,751	16,533
15. United Provinces of Agra and Oudh	67,954	36,816	31,138
Agra	66,506	36,041	30,465
Oudh	1,448	775	673
States and Agencies.	798,536	397,812	400,724
16. Assam States ...	167	116	51
Manipur	164	113	51
Khasi States	3	3	...
17. Baluchistan States ...	...	...	...
18. Baroda States ...	48,408	24,570	23,838
19. Bengal States ...	502	400	102
20. Behar & Orissa States ...	318	166	152
21. Bombay States ...	87,353	45,871	41,482
22. Central India Agency ...	50,268	26,635	23,633
23. Central Provinces States.	1,960	1,083	877
24. Gwalior State ...	45,079	24,238	20,841
25. Hyderabad State ...	21,543	11,456	10,087
26. Jammu & Kashmir State	597	319	278
27. Madras States Agency ...	282	160	122
Cochin State ...	210	118	92
Travancore State ...	41	21	20
Other Madras States ...	31	21	10
28. Mysore State ...	29,613	15,920	13,693
29. North-West Frontier Province (Agencies & Tribal Areas).	...	...	...
30. Punjab States ...	408	218	190
31. Punjab States Agency ...	7,448	3,993	3,455
32. Rajputana (Agency) ...	300,748	146,004	154,744

33.	Sikkim State	2	2	...
34.	United Provinces States	2[illegible]4	1[illegible]5	99
35.	Western India States Agency	203,626	9[illegible],546	107,080

It is particularly interesting to note that the Hindu Mahasabha has in Rule 2 (b) of its objects and Rules classified the Jains among the Hindus. It has defined the term 'Hindu' as follows :—

Hindu means any person professing any religion of Indian Origin. It includes Sanatanists, Arya Samajists Jains, Sikhs, Buddhists, Brahmos etc.

But in the census figures the Hindus are enumerated under the four Sub-Heads viz :—Brahmanic, Arya, Brahmo, and others, whils the Jains are enumerated under a separate head.

It is highly desirable that this anomaly were removed and the Jains were also enumerated under a separate Sub-Head under the Hindus, like the Aryas and Brahmos.

PANNALAL JAIN AGRAWAL,
Dariba Kalan,
Delhi.

A Spiritual League of Youth.

BY T. L. VASWANI.

One of the Nation's needs is, a spiritual League of Youth. Age often means expediency, compromise. New epochs are opened by youth. A conspicuous feature of China's new life is a Movement of Renaissance. This movement is sustained by youug men. In the great struggle with Japan over the question of Shantaung, it was the Chinese student who led the way. It is the German students to-day, who dream the dream of Germany's greatness in the coming years. Back to Nature, is their motto. They live a simple life; they are not for building big cities; they favour agricultural colonies; they want to be in touch with nature, and you may find many of them in the country bare-headed and even without shoes, happy to sleep at night in barns or sheds and to sing in the day, the simple folk-songs. These students are, I believe, among the builders of a New Germany. The students, the young, are at

Nation's hope, its great chance. Therefore I plead for a League of Youth in this country.

Many young men if asked about their uppermost thoughts would say :—*Swaraj*, Freedom. But *Swaraj* is not a scheme on paper. Freedom is not a parchment. Freedom grows out of *Shakti*. Many students have fine impulses but they are not disciplined in the school of *Shakti*. Many have starved nerves. Many enter life with hopes blasted and the burden of early marriage upon them. Schools and Colleges give information ; but they lack *Shakti*. They are an imitation, a bad imitation,—of educational machinery in the West. They are not instruments—of Reconstruction. The revolt against the current system of education, will, I believe, continue until new education centres are built.

Knowledge, Culture, realises its end in the measure it is a *Satvic Shakti*, a Creative Energy. This *Shakti* is what young men and the universities need. This *Shakti* gives :—A new Science,—one which is not a weapon of destruction but a bridge between nations and between nature and man. A New Reason,—one which does not crush emotion but draws out the noblest sentiments. A new Faith,—one which rises above creeds and forms to self-reliance and the Great Spirit in whom and through whom is true self-realisation. A new Thinking,—not rationalising, but creative,—one in which knowledge mingles with meditation. India needs some *asramas* as centres of *Satvic-Shakti*, this Creative energy.

There are Village Club Associations and Village Institutes in Western lands. The best village Institute, to my mind, would be an Asram in the village. Our cities bleed the villages. Asrams will revive the village, will help the village-folk, will teach young men the dignity of manual work, will secure synthesis of culture and labour, will make the peasantry a force in nation politics, will reconstruct the nation's life. Young man moving out of such *asrams* can do much to spread among the village-folk the message of India and her Future. The problem of "educating" the peasants, is after all, not so difficult as at first it appears to be. Trotsky turned a million "illiterate" men,—his Red Army,—into literate beings within 6 months. Trotsky had men who travelled from place to place and spread knowledge through lectures and pictures. In India, young men trained and disciplined in *asrams* can do much for the village-

folk. The words charged with faith in India and inspired by the idea of knowledge as sacrifice will have a vital quality. Such young men may sow in many hearts the seed of a rich harvest in the days to come. I believe profoundly in village *asrams*. For it is my faith that India's Voice of Liberatian is coming not from the big and prosperous cities, but from hills and woods and young men's *asrams* and peasants' cottages and houses of the poor.

The World-Shakti is moving over the Globe; and Europe and Asia are witnessing mighty changes. Some great transformations must take place in India also. The Creative Shakti will work the great Deed for which India's history has waited; but it needs men and women through whom to work. The Creative Shakti needs young men and women in different parts of the country,—men and women who would discipline themselves for self-renunciation. We know the light of the glow-worm. Whence this light? It is said the glow-worm in digesting its food converts one substance into another and light is produced during this process. Young men are needed who may turn knowledge, discipline, feeling for the nation, into daily sacrifice. Such men are needed for high service of the future. I believe in youth; and my prayer has been that God may gather together India's young men in a creative work for making a new India, —an India which may be mightier even than she was in her mighty past. Therefore I plead for a Movement of Youth. Therefore I ask the young to disicipline themselves for the great Deed the nation is dreaming. Therefore I ask them to give up hate and the pride which would separate India from Humanity, raising barriers between man and man.

Character is greatly influenced between the ages of 15 and 25. The *asrams* I think of should be homes of culture and discipline for the nation's youth up to the age of 25. (1) One of the virtues I should wish every *asram* to emphasise is that of silence. The creative Spirit speaks behind the curtain on silence. Creative Shakti is gathered in hours of silence. The heart of the Creative process—I have often thought,—is silence and sends its messages in silence. Never before was the nation so noisy as to-day. Never before was the need of silent work so urgent as it is to-day. Periods of silence, of meditation are essential to vitalising work. In such periods may students learn that *co-operation with nature* which modern life needs to come out of its entanglements. I hold, also, that in

silence are developed intuitions of the True, the Good and the Beautiful. Leaders of the future must be men and women of intuition. (2) Centres of *knowledge*, certainly, will be such *asrams*. If ancient Greece worshipped Beauty and if the modern world worships mammon, it may, I think, be said without exaggeration that ancient India worshiped *Knowledge*. Many to-day gather knowledge to make *money*. Some are in pursuit of knowledge for *self-culture*. A few regard it as a "*debt*" to be paid to the Ancestors; they wish to *know* their past. But there is, I think, a higher attitude,—*to worship* knowledge. And knowledge becomes *worship* when it is offered as a *yagna* a sacrifice, in the service of Humanity,—yea in the service of the Universe which includes animals as Man's Little Brothers. Knowledge becomes creative, becomes *Shakti* when it is a sacrifice to humanity. There are barriers to-day between man and man, between race and race. That has alone been regarded as civilization is, largely, organisation for exploitation and violence. "Civilization" has become selfish organisation. Nation-cult have extolled hate and war. There is a piteous need of a new civilization. And India's problem of freedom is a part of the world's problem,—the problem of a New Humanity. The problem calls for courage and faith and idealism on the part of young men and women. Much there is that is evil in this world. But one thing redeems History, —viz., *Shakti* that realises itself in Sacrifice.

Tirumalai (North Arcot Dt.)

BY

M. S. S. SASTRI, M.A., L.T.

Among the many places of pilgrimage sacred to the Jains Sri Sailam stands foremost. Sri Sailam which is more widely and popularly known by its Tamil equivalent of Tirumalai is a small hill about three miles from Madimangalam Ry. Station in the S. I. R. Line (Villipuram—Katpadi Branch). There is a small village at the foot of the hill which also takes the same name.

The place is sacred to the Jains for various reasons. Firstly in this place four great Jain Saints had attained Mukti in days of old. The footprints of these four Saints are to be seen even to this day. The footprints of three of these viz., Vrishabhasena Acharya,

Samanthabhadra Acharya and Varadattacharya Munivar are to be found at the top of the hill while the mark of the other great Saint Sri Vadeepa Simha Suri is to be found in the Balipeeta in the temple at the foot of the hill.

Secondly it is believed that about 8000 Jain Saints belonging to the batch of 12,000 Saints who accompanied Bhadrabahu from Patna did penance in this place and attained Salvation.

The chief item of interest to the pilgrims and other visitors to this place however is the image of Sri Bagavan Neminatha the 22nd Thirthankar. The image is sixteen feet high and closely resembles the features of the famous Gomata of Sravana Belgola. The carving itself is highly interesting. A room nearly 12 feet squire is cut in a big rock and the image is carved on the stone wall itself. The image reveals great skill in workmanship and inspires great religious and moral ideas in the worshippers. His Holiness Jaina Dharma Bhushana Dharma Divakara Brahmachari Sri Sital Prasadji, Hony. Editor, "Jain Mitra" Surat, writes in the Visitors' book on 20th March 1926 as follows:

"The image of Sri Neminath standing 16½ feet high is very awe-inspiring, the contemplative sight of which is a sure means of self-realisation". A grand Abishekam takes place every year on the third day after Sankaranthi, which is attended by thousands of devotees from the various parts of the district. The image of Sri Neminath is so full of those divine qualities that characterises the Thirthankars, that a darsan of the image is enough to recall in us all those grand ideas of Shanti and Ahimsa, for which the great teacher stood. No wonder therefore, that the place attracts numerous visitors throughout the year from various parts of India and also some from foreign countries. Dr. Charlotte Krause paid a visit to Tirumalai on 12—1—29, and wrote in the visitors' book that she was much impressed with the grandeur of the statue of Bhagavan Neminath.

At the top of the hill there is a small temple dedicated to Bhagavan Sri Parswanath, the 23rd Thirthankar. The stone idol here is about four feet high. At the foot of the hill there is a Jain temple. Within the temple there are several caves which were being evidently used in days of old by sages as places of penance. A visit to these caves reveals how suited they were or penance.

The walls of these caves are even now adorned by traces of paintings. Mr. A. Chakravarthi, M.A., L.T., I. E. S., Principal, Rajamandry College, recording his impressions in the course of his visit to the shrine, says " There are interesting caves on the hill where several sages were living some centuries ago. The walls and ceilings of these caves contain beautiful paintings reminding one of the more famous Ajanta frescoes and Sittannavasal caves in Pudukotta state."

Tirumalai has now been taken by the Government under the Ancient Monuments Preservation Act. There are several stone inscriptions and archaeological relics of great importance at the top of the hill and in the temple at its foot. These have received the attention of the Archaeological Department and have been deciphered and translated by the Government and published by them for the use of the public. Mr. C. S. Mallinath, Editor of the Jaina Gazette writes in the visitors book, " From the inscriptions at this place we understand that this place is of great antiquity associated with the names of several kings and queens belonging to the Pandya, Chola, Chalukya and Pallava Dynasties ". The place was flourishing in importance during the time of these kings and after the time of one Thakkada Raja it remained neglected for a long time till about 1880 A. D., when the then village Headman Mr. Vrishabhanatha Upadyayar revived it. From that time the temple is being kept in a good state. To encourage the daily service inam lands have been bestowed both by the Govt. and by the charitable minded public. At present the service is being regularly and efficiently maintained. It may not be out of place here to mention that the present headman of the village and Dharmakarta of the temple, Mr. A. Sikamani Sastriar is evincing very great interest in the temple and is sparing no pains to give all conveniences to the pilgrims who visit the place.

There are however two great and keenly felt wants of this important place of pilgrimage. There is no good road from Madimangalam Ry. Station to this place. The cart track is unfit for motor traffic. It is hoped that the authorities concerned will lay down a road and remove this difficulty.

The second great need in this place is the want of a good choultry for the pilgrims to rest. It is a very important place of pilgrimage to Jains and also others and hence numerous visitors go

to this place every year. The village is quite small and poor and hence cannot afford satisfactory accommodation to them. A good choultry is therefore a real necessity and it is hoped that some Jaina philanthropist will come forward to build a choultry for the use of the visitors. By so doing he will be earning not only the gratitude of the visiting public but also the grace of Sri Bhagavan Neminath.

Flesh-eating is prohibited in Buddhism.

While going through the Buddhist sacred work *Lankavatara Sutra* in Sanskrit edited by Bunyin Nanjio, M.A., Oxon., D. Litt. and published by Otani University Kioto (Japan) in 1923, I was glad to find the 8th Chapter devoted to the total prohibition of meat-eating by any follower of Buddhism. A short summary of it is given below :—This work appears to be an old one, as its first translation into Chinese was done in 443 A. D., by *Gunabhadra*. Flesh-eating is condemned for the following reasons :—

(1) It is the cause of slaughter of animals. They are our own relatives. In the beginningless rotation of world, they were our mothers, fathers, brothers, sons, daughters etc. Butchers kill goats etc., for the sake of men, and to earn money from the flesh-eaters.

(2) It is totally impure ; body is formed of blood and semen of the parents.

(3) It is the cause of frightening animals. Those who kill animals and eat them are a source of creating fear in the poor creatures.

(4) It causes ill-reputation to Buddha and His doctrine. People say that the followers of Buddha whether saints or laymen are flesh-eaters. Then, how do they follow the vow of non-injury ?

(5) It is always giving bad odour, as the flesh of man gives bad smell on being burnt, so also does that of animals.

(6) It is the cause of many diseases, such as leprosy, worms in belly.

(7) Buddha has not sanctioned flesh-eating. He has prescribed

rice, barley, wheat, pulse, oil, ghee, sugar etc., as human food, but not flesh. (Note :—Fish and eggs are included in flesh).

(8) Those who kill and eat animals have to be born in cruel-natured births of lion, wolf and cats etc. They will have great difficulty in regaining the birth of man which is necessary for *Nirvana.*

(9) It is wrong to say that Buddha ate flesh. He who is a friend of all the creatures cannot eat it nor permit others to eat it. Followers of Buddha should have love for the Truth and not for the flesh.

Translation of a few stanzas is given below:—

It has been said by great saints that the followers of Buddha should never eat wine, flesh and onions, O Great Bhikshu. 1.

It is not eatable by Aryans, it is bad smelling, cause of ill-reputation. Such is the flesh, so it is never eatable O saint. 2.

For gain, animals are slaughtered, for eating meat, it is bought from the slaughterers. Both the sellers and the buyers are doers of sin and will be born in formidable hells. 9.

He who being regardless of the words of the Buddha eats flesh is said to be born for his own destruction in this world and the beyond. 10.

As attachment is detrimental to liberation, so is the eating of flesh detrimental. 20.

Eating flesh is like eating the flesh of one's own sons. It is against the wish of parents. How can a saint eat it? 22.

It is prohibited altogether for those who are to have friendly feelings to all the creatures. Those who eat it will have to take birth along with lions, tigers and wolves. 23.

It is frightful, is opposite to the Truth for deliverance. It should never be eaten by Aryans. Nor eating flesh should be their religious flag. 24.

The above-stated short summary will be enough for the followers of the all-kind, all-peaceful, Lord Gotam, to make them discard the evil practice of meat-eating. Even the Monks should not accept it with the alms. If they do so they will be giving hint to laymen for the purchase of flesh and its use by them. If Monks do not accept it, laymen may not have the idea of using it for them-

selves. Surely the first *Shila* of non-killing cannot be properly observed by having recourse to flesh-eating. The followers of Buddha must have compassion on all the creatures and should not even indirectly be a cause of animal destruction.

BR. SITAL PRASADJI,
KELANIYA (CEYLON).
28—5—1932.

Peace and Plenty

The rules of conduct amongst the Jains are so high, that if anybody follows them, he must have peace and happiness. All discontent and distress in the world are due to failure in following the rules of life prescribed in religions. The twelve Vratas or rules of conduct of the Jains are as under.

(1) Thou shalt not kill. Thou shalt not even injure the feelings of any creature. Thou shalt love thy neighbour as thyself. If we really understand the Ahimsa Vrata we can have no enemies.

(2) Thou shalt not tell lies. A lier looses all his psychica forces. He is full of fear, at all stages in life and cannot have the energy or desire to do any higher work.

(3) Thou shalt not steal. Nobody trusts a thief and thus once a man is known as a thief, he looses all his chances of better prospects in future. He has to become a jail bird sooner or latter and he is condemned by the public.

(4) Thou shalt observe Brahmacharya. Thou shalt cohabit only with your married wife and treat all women as mothers or sisters. The real vigour of life consists in the preservation of energy. By wastage of semen all energy becomes lost for ever and the man gets not only many diseases but loses all his soul force or light and is required to pass his life as a weakling.

(5) Thou shalt limit thy necessities. A man who cannot put a limit to his desires can never become happy. He cannot have any contentment or happiness. Thus it is very necessary that every person should put a limit to his desires and necessities.

(6) Thou shalt limit thy course in going in all directions. If a man cannot limit his desire of travelling, he can't acquire peace of

mind and his mind would remain frittering in all directions. It is therefore made necessary in the Vrata that there should be some limit.

(7) Thou shalt have some limit of your daily necessities of life i.e., food, clothes etc. etc.

(8) Thou shalt not do any wrong to others. Some persons have the habit of passing time in speaking ill of others. Thereby he does wrong to himself.

(9) Thou shalt sit for one hour everyday in peace and in concentration. This is very necessary as thought vibrations can be concentrated for any good object for the time being.

(10) Thou shalt make a limit of your movements for the day.

(11) Thou shalt observe a fast and remain in peace and in religious concentration for the whole day at least once a month.

(12) Thou shalt desire to give food to a Sadhu (priest) or to a guest at the time of sitting for meals everyday.

Those who observe these twelve Vratas, are found to remain healthy, contented and happy throughout their life. Peace and plenty will never be denied to the souls who understand the principles of Jainism and follow even the first four Vratas. Test of the result lies in following them.

Rajkot, C. S.
4-5-1932.

M. H. UDANI, M. A, L. L. B.,
Advocate.

The Jain Geography of the World.

Everything is to be found in the Jain literature of old, but to understand it some knowledge in the modern language is required. For example: There was Jain Geography, which was required in the modern language and was not understandable. If we read Mahapurana of Sri Jinasena we will find in it, Jain Geography of old written up in the form of allegory and fiction that is imaginable.

2. In the year 1915, when I wrote in the *Jain Matsar* (Urdu) on some tenets of Jainism to show that from *Adi Purana*, which is another name of *Maha Purana*, that the Ancient Home of the Jains was in the North Pole. After that in the year 1927 I had to show in the *Jambu Panati* that our *Sumar Parbat* was in Scandinavia or bet-

ween Norway and Sweden which is near the North Pole. There was no criticism forthcoming. Mr. P. L. Phaltane B.A., L.L.B., Pleader, Islampur gave the world (vide his essays in the issue of Jaina Gazette for 7 & 8-31 and 9-11-31) his opinion that the Ancient Home of Jains was North Pole, so much so, that I represented to him that his arguments were right.

3. I have given my views in the *Jain Samsar* of Delhi (vide its issues of 1-4-32, 8-4-32 and 1-5-32) and now I wish to know what is the opinion of other gentlemen about it.

4. I desire to show that in the Jain Geography of old world.

(I) Sumar Parbat is *Scandinavian mountains* or between Norway and Sweden, because (i) *Chitodathi* or white sea or *Bahra Ahyas* is not much distant (ii) It is near North Pole, (iii) It is, so to speak, guarded by the teeth of Ancient Elephants of Dev Kuru and Utter Kuru or Norway and Sweden which stood like two teeth, (iv) The continents are called by the name of *Jambu Dhwipa* i.e., the whole world.

(II) Jambu Dhwipa is divided by six big mountains :—

(i) *Himwan* or Himalaya
(ii) *Maha Himwan* or Ural mountain
(iii) *Nishad* or Norway and Sweden
(iv) *Nil Parbat* in North America
(v) *Rukmi Parbat* or Alps
(vi) *Sikhari Parbat* or Southern America.

(III) Jambu Dhwipa is divided into 7 continents :—

(i) *Bharat Chhitar* now called Hindoostan, Asia, Africa, Afganistan, Baluchistan, Persia excluding China, Gobi.
(ii) *Haimawat Chhitar* or Siberia, China, Gobi or Shamu.
(iii) *Hari Chhitar* or Europe excluding Italy, Greece, Norway and Sweden.
(iv) *Videh Chhittar* or Scandinavia or Norway and Sweden.
(v) *Ramiak Chhittar* or Italy or Rome.
(vi) *Airawat* or America North and Greenland.
(vii) *Airaniawat* or America Southern.

(IV) And then big rivers and big Saharahs have been explained.

5. After 3 cycles of time, Rishabdeo was born in India, then the land was barren, there was no corn and no material for cloth, no

city to live in. All was taught by Rishabdeo, who went to do *tapas* on Kailash. There was Bharat Maharaja his son after him, who conquered India, first Ganges and all cities and then Sindhoo. He went up Sindhoo from south to north and then he reached *Bijiarth* i.e., Sulaiman Mountain and came up to *NiwanJala* and Unanjala rivers. They are now called Kabul and Samat rivers.

Then he passed by the Timsergupa or Khaibar pass, which was opened by the Ratan Dana and came to be encountered by the Mlechhas, 'who were uncivilised not knowing Jainism, and they were peoples of regions now called Afganistan and Baluchistan. After conquering them he reached Rishabachal or a mountain in Tibet and engraved his name on it. Then he went upto Kailash where he worshipped Rishbhadeo and came back to Gandhar or Kandhar and met Nami and Binami and took their daughter, Subhadra by name in marriage. Raja Bharat came back to Khand Kahar or Gomal Pass which he opened and fought with Malchhas and encountered them. Then Bharat succeeded in conquering one Arya and 5 Malechh Kandas which were then called (1) Herat or Afganistan and Baluchistan (2) Walat or Persia (3) Arab or Arabia (4) Barbar or Africa (5) Unan or Greece and called himself *Chakravarti* and then came to *Ayoddhya.*

6. From the above it is evident that Raja Bharat conquered India and five independent *Mlechha Kandas* and opened the two Passes, Khaibar and Gomel, which were on Bijiarth or Suliaman mountains.

AMBALA CAMP,
24—5—32.

SUMMERCHAND JAIN,
RETIRED DIVISIONAL ACCOUNTANT.

On Religious Liberty.

Extract from the Proclamation by the Queen in Council, dated 1st November, 1858.

We declare it to be our Royal will and pleasure that none be in any wise favoured, none molested, or disquieted by reason of their religious faith, or observances; but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

Extracts from the Minute by the Hon'ble the Lieutenant-Governor, Punjab, dated 16th September 1871.

Para. 9.—The British Government has in no way changed or abandoned the principles which it declared on the annexation of the Punjab, should govern its policy. That policy has been and is to-day to consider all creeds and religions equal before the law; to secure to each individual the right of following the undisturbed practices enjoined by his faith; and to impose upon all no further restraint than is demanded by consideration of the convenience and welfare of the entire community.

Para. 11.—It must also be well understood that the principles once asserted by the Government will be maintained absolutely, and that no opposition to what it has declared to be the law will be tolerated. The Government regards all its subjects, of whatever race or sect, with equal favour, but any class or sect setting itself in opposition to the law and defying constituted authority will meet with inevitable punishment.

Speech of the Hon'ble the Lieutenant-Governor N. W.P. published in N. W. P., Government Gazette, dated 11th November 1871.

The opportunity is a fitting one for explaining to you the principles on which the British Government acts in the matter of

religious rites and observances and their public performances; and also the course, which will be followed in this respect at Bareilly. The principle is briefly that, Government affords on the one hand, to every person the fullest liberty to act in accordance with the dictates of his conscience; and on the other hand, requires that every one shall allow his neighbour the same liberty.

From the earliest times, that East India Company scrupulously abstained from interference with the religion of its subject.

And it will be in your recollection that when assuming the direct Government of India, the Crown promulgated in the most forcible words its adhesion to the same policy. While avowing a firm reliance on the truth of Christianity, and acknowledging with gratitude the solace of the Christian religion Her Majesty disclaimed alike the right and the desire to impose her convictions on her subjects; graciously declared that none should be molested or disquieted by reason of their faith, or their observances; but that all should enjoy the equal protection of the law, and threatened Her Royal displeasure against any in authority under her, should they interfere with the belief or worship of her subjects.

Such are the principles of the British Government and its officers. We value the Christian faith as our richest treasure; but doing so we can better appreciate the existence of the same attachment in the breasts of both Mahomedan and Hindoo to their respective faiths. We believe the Old Testament and in the Holy Gospel, and we love and prize them as our sacred Scripture; and so we know the Hindoo loves his Shaster, and the Mahomedan his Koran. And, as we should not ourselves tolerate interference with our own belief, or with our own observance, neither will we permit interference in any shape; or in any degree, with the faith and observance of our subjects.

And thus, the Mussulman without let or hindrance, performs his *Azan*, and observance, his prayers and festivals, his mohurrum, his fasts, and his pilgrimages; and so also the Hindoo, of whatever sect, celebrates his worship with all its attendant conditions of holy places, fairs and bathings, in whatever manner he thinks proper. In short, every one throughout the land is absolutely free to serve God according to the dictates of his conscience.

There is indeed, one condition, but it is hardly needful to mention it to you; and that is, loyalty to the Government and obedience to the law.

The British Government will not tolerate infringement of the laws of the land nor disloyalty of action towards itself. It is able, by its great power, to suppress and punish these and it will suppress them. But to you both Mussulmans and Hindoos, the caution is superfluous for I am well assured that you are actuated no otherwise than by a true and loyal spirit towards the British rule.

The other point which I noticed is, that as the Government avoids interference itself, so it insists that no person, sect, or religion, shall interfere with the religious liberty of another. None may interpose betwixt the man and his religious convictions, or the manner in which he thinks it right to worship his God; and if any one attempts so to interpose, he is stayed at once by the arm of the law.

There are, indeed certain ceremonies which, when performed in public, or on the Queen's highway, by one sect or religion, may under certain circumstances prove disquieting or offensive to the feelings or consciences of another, such are the Mohurrum and the Romnowmie, when celebrated with the pomp and circumstance thought befitting the occasion to the Mahomedan and the Hindoo respectively. Here, the Government seeks to uphold the custom of the past; and it will continue so to do, on condition that the security and peace of the people are not disturbed.

And now, I may hope that the animosity of the past will be laid aside. If there be any rivalry or contention between the two faiths, let it be the generous contention of precedence in the race of well doing and beneficence, saying this, I address myself to the whole of Rohilkund, let Hindoo and Mussulman join in the common endeavour to promote the spread of civilization, the relief of want and distress and the advancement of the province. How many forms of pain and suffering, of ignorance and poverty there are among God's creatures around you. Do you whether Mussulmans or Hindoos, strive to relieve their wants, and to ameliorate their condition as the Poet says:—"Regard the stranger as one of thine own blood, and quicken thy step in the path of kindness." Let us bear one another's burthens, and lighten the sorrows and troubles of

our neighbour, whatever be his race, of faith, are we not the children of a common father ? as your Poet Saadi writes so beautifully.

The sons of Adam are members one of another. [Framed by the Creator from one common essence.] And recollect, that these religious factions and angry feuds will throw you back grievously in the career of progress, intestine quarrels and bloodshed are like the sowing of evil seed, which, in due time, will surely yield a bitter crop, and they will postpone Indefinitely, that rich and precious harvest which your combined exertions might otherwise have reaped.

And as it is from above alone that peace and good-will can come, let us evermore beseech the " Reconciler of hearts " to put that blessed gift of charity, forbearance, and union in your hearts ; so that religious discord and bloodshed be known no more ; but in their place, be surely and steadily developed all that is good and virtuous and beneficent.

I. P. Code, Section 296.

Whoever voluntarily causes disturbance to any assembly, lawfully engaged in the performance of religious worship or religious ceremonies shall be punished with imprisonment of either description for a term, which may extend to one year or with fine or with both.

Copy of letter No. 4703, dated 17th December 1875, from C. M. RIVAZ ESQ., *Under Secretary, Government Punjab, to the Commissioner and Superintendent, Hisar Division.*

With reference to your letter No. 125, dated the 8th instant reporting on the petition which has been addressed to His Honor the Lieutenant Governor by certain Vaishnoo Baneas of Hansee, regarding the prohibition of a Vaishnoo procession in that town on the occasion of the late Dusserah festival, I am directed to express the Lieutenant Governor's approval of the action which was taken by the officiating Deputy Commissioner with your concurrence, in stopping under the circumstances both the Vaishnoos and Saraogee processions, and I am to request that the petitioners may be informed accordingly.

2. I am at the same to add that His Honor agrees in your remarks in the 6 para of your letter under reply.

No. 229, dated 22nd December 1875.

The above with copy of Commissioner's No. 125 dated 8th December to Government, forwarded to Lieutenant Colonel T. F. Forster, Deputy Commissioner of Hissar, for information and communication to petitioners.

(Sd.) S. F. GRAHAM,
Commissioner and Superintendent,
Hissar Division.

Copy of letter No. 125, dated 8th December 1875, from COLONEL S. F. GRAHAM, *Commissioner and Superintendent Hissar Division to* T. H. THORNTON ESQ., *Secretary Government Punjab*

With reference to your office docket No. 4105, dated the 8th November 1875, forwading for report a petition of the Vaishnu Banias and others of Hansee in the Hissar District, complaining of the orders issued by the Officiating Magistrate of the above District in reference to the proposed procession of that sect on the occasion of the late Dusserah Festival at Hansee, I have the honor to report as follows :—

2. I beg to forward copy of a report No. 650, dated the 24th November 1875, by Captain Marshall, who was the Officiating Magistrate on the occasion referred to, and of the order issued by him on the subject. This order was brought to me by Captain Marshall before its issue, and the general principle of it approved by me. He also brought to me the representatives of the two sects of Vaishnus and Saraogees to whom I explained the avowed and proclaimed sentiments of Government on the subject of religious toleration and the orders which had been issued and approved by Government on previous occasions. I further explained to them that where such religious ceremonies on either side had been interfered with, it had been only in order to preserve the public peace. That such inter-

ference might have been necessary at such place as *Delhi*, but that it was not considered so at Hansee. Moreover, that the Saraogee procession was publicly celebrated and the idol of Parasnath carried out at Hansee with the consent of the Vaishnus in 1872, and the ceremony witnessed, I believe, by both Commissioner and Deputy Commissioner. I concluded by informing the representatives that I entirely agreed with the Magistrate in the order he proposed to issue under the circumstances, *viz*: that both processions should take place or neither at the same time, I expressed a hope that both processions might be amicably carried out.

3. The parties could not agree and the consequence was that neither procession took place.

4. It will be seen from the above and from Captain Marshall's report and order that the Vaishnoo petitioners are in error in stating that Captain Marshall "prohibited them from celebrating the festival," on the contrary, full permission was given to them on the sole condition of their not interfering with the Saraogees in their procession, which was no new custom as it had taken place before and as lately as 1872 at Hansee.

5. It will also be noted, that if it was necessary to stop either procession for fear of a breach of the peace on former occasions, no such alternative was open to the Magistrate on the present occasion, as the two ceremonies were to take place together, and thus the maintenance of peace, which was threatened on both sides, could only be secured by stopping both processions.

6. On perusing Captain Marshall's order I still think that it was judicious under the circumstances, and in accordance with the orders of Government published for guidance in such cases, but I think that the Magistrate over-stepped his authority, and the necessity of the case when he declared his order applicable to all future occasions, which must always be left to circumstances and to the discretion of the Magistrate.

Copy of Order passed by the Officiating Deputy Commissioner of Hissar on the petitions of the Vaishhuis and Saraogis of Hansi for permission to take out their idols in public procession during the Dusserah.

As the time of the Dusserah festival is drawing near, the Vaishnuis and Saraogis of Hansi have applied to me for permission to take out their respective idols in procession. I was quite prepared to accede to their request, had not the Vaishnuis demanded that they *alone* should be allowed to have the public procession, and the Saraogis should be prevented entirely from taking out their idol "Parasnath," (in a state of nudity,) as it offended them and was against their religious scruples. They further stated that they would sooner have their own public processions stopped than that the Saraogis should be permitted to have one at all. They stated as their opinion, that the Saraogi procession should be entirely prohibited in public, simply, because it was stopped at other places and offends them, and also because it was more recent form of religion than their own, yet at the same time they ask for their public rites and ceremonies to be protected and supported. The Saraogis on the contrary were much more temperate (their procession at the last Rath Jatra festival was stopped by my predecessor on the ground that he feared a breach of the peace, which breach could have only been caused by the Vaishnuis) and now only ask to be treated with equal consideration with the Vaishnuis and for both to be allowed the usual privilege of public procession at the coming religious festival. They are willing to submit to any arrangement provided no difference is made between the Vaishnuis and themselves, this is just ana fair. I told both sects that I would make such an arrangement that each should have its procession entirely separate from the other and out of sight of each other, the neutral ground being protected by a police force and collisions of any kind thus prevented. As I had seen the more turbulent and excitable Sunis and Sheas during their Mohurum festival kept successfully in order both in Lahore and Umballa, I thought that there would be no difficulty in keeping the peace among the more placid Hindus, but no! the Vaishnuis refused to listen to reason and "no compromise" was their cry. Prohibition of the Saraogis procession and encouragement and support of their own was all that would satisfy them. This was

not to be expected for a moment. I would never think of encouraging one sect at the expense of another, Her Majesty has proclaimed that the British Government is pledged not only to tolerate but protect all subjects in the reasonable exercise of religious observance, and I should fail in carrying out this order were I to grant the Vaishnuis a concession I refused to the Saraogis. In 1867 the Vaishnuis objected to a Saraogi Rathjatra procession at Nugina in the Gurgaon District, but Col. Cripps the Deputy Commissioner refused to stop it, although the Commissioner was adverse to it, the matter was referred to Govt., the reply which I have before me (No. 1529 dated 15th June 1867, General Department) is, that the Lieut. Governor was of opinion that the Deputy Commissioner had full power by law to allow the procession, and was justified in doing so in accordance with the terms of Her Majesty's proclamation and the religious tolerance observed by the British Government, provided he was satisfied it was not a public nuisance or likely to produce a serious disturbance. To issue a general order for the prohibition of the Rathjatra procession, simply because it is distasteful to the members of another sect, would in His Honor's opinion be inconsistent with the terms of Her Majesty's proclamation. "Those to whom the procession of Rathjatra is distasteful should learn to evince towards others the religious tolerancy which is shown towards themselves". This last sentence I have endeavoured to impress upon the Vaishnuis but without effect, I have also told them in answer to their plea that it is not the common custom of the Saraogis to have this public procession, that it matters not whether it is new or an old thing, so long as it is a religious rite it must receive equal consideration with their observances, all that I have to look to is maintenance of the peace.—In Gwalior in 1863 the Vaishnuis tried to do what they now want carried out, but the Resident Major A. R. Elliott distinctly refused to stop the Saraogi procession merely to please them,—The Vaishnuis have been emboldened to come forward in this domineering way for the following reasons :—1st, Coll. Forster was obliged in November 1874 to stop the Saraogi procession at the Rathjatra festival, because he feared a breach of the peace; though I would here note that last month the procession of the Vaishnuis idol during the "Janamashtmee" was stopped for the same reason.

The Seraogis procession has had to be put down at Delhi on account of a disturbance being feared, this also happened at other

cities. The Delhi Seraogis have petitioned up to the Secretary of State, and because their petition has been refused, simply because it is feared that in a place like Delhi all riot would ensue, the Vaishnuis think that Government has put a stop to the Seraogis religious observances *all over India.* They refused to see the real reason I have pointed out to them, that Hansi is not like Delhi, that I have not the least fear of a disturbance, I can manage to keep the Hansi people in order.

On all the other occasions on which this matter has been brought up, it has only concerned the stoppage of one procession or the other. Now that both are anxious to have a religious festival, matters have come to a crisis, for the Vaishnuis procession is just as likely to cause a disturbance as the Seraogi one would. Either both procession must go out or neither, the strictest impartiality must be shown to both sects. The present difficulty has been entirely made by certain bigotted and intolerant Vaishnuis and Brahmins. These men are few in number but they have gathered round them a crowd of followers of whom they are the spokesmen. I am glad to say that the more intelligent and well educated Vaishnuis such as Extra Assistant Commissioner, Thandi Ram, the Tahseeldar of Hansi and Babu Nand Ram, quite agree with me that tolerance and impartiality should be shown on an occasion of this kind.

Before passing any orders on the subject I consulted the Commissioner Coll. Graham, who entirely agrees in the view I have taken, and summoned the representatives of both sects to his house, and before me explained to them fully that one sect could not be encouraged at the expense of the other.

I am anxious that both processions take place, as it would settle the matter finally, I have tried by private and public interviews and through my subordinates to make the more intolerant among the Vaishnuis, view the case in a proper light, but I fear I have failed to succeed.

I have therefore issued the following order to the Vaishnuis and Seraogis of Hansi, that at the coming Duserah festival either the procession of both sects will be allowed to come out (the Vaishnuis on the 9th and the Saraogis on the 10th) or else *both* will be *stopped*, and that this will be the case on all future occasions. Should both

processions come out arrangements will be made that one should offend the other as little as possible.

The applicants must report on the 4th October, whether they wish to have the procession, if they fail to do so, orders will be given that none will be allowed to either party.

(Sd.) C. H. T. MARSHALL,
Offg. Dy. Commissioner.

No. 811 of 1876.

FROM

THE OFFG. SECY. TO GOVERNMENT,
NORTH-WESTERN PROVINCES.

TO

THE COMMISSIONER,
OF
MEERUT.

Dated, 10th November, 1876.

SIR,

I am directed to acknowledge the receipt of your letter No. 230, dated the 17th October last, with enclosures, herewith returned, submitting a report on the petition presented by the people of Khurja in the Bulundshahr District, for and against the celebration by the Saraogies of that town of the proposed Rath Jatra festival.

2. In reply I am to remark that the objections raised by the opponents of the celebration appear to be two: they allege that the Saraogies are only fifty in number and that the exhibition of the idol Parasnath uncovered is an outrage on the religious feelings of orthodox Hindoos.

3. With regard to the first point, the Officiating Lieutenant Governor does not see how the paucity of numbers affects the question. If, for example, a body of 50 Mohammedans were to settle in a large Hindoo town, the Government would be bound to see that they were permitted to observe the ceremonial of their religion without molestation, and to refuse the equal protection of the law to the followers of any creed, merely because their numbers are small, would be a violation of the principles of religious tolerance which have always been observed by the British Government.

4. With regard to the second point, the Rath Jatra procession already takes place in not in few towns in these provinces without any opposition on the part of the more orthodox Hindoos, and His Honor therefore does not see how the Government can refuse to permit in Khurja. Any Hindoo (if there are such) who would really feel scandalized at seeing the image of Parasnath can avoid the sight of it by withdrawing themselves from the public road at the hour during which the procession will pass. They cannot be permitted to debar others from the legitimate use of a common way because that use happens to be distasteful to themselves.

5. For these reasons, His Honor concurs with the Magistrate and yourself in thinking that the procession should be allowed to take place, and looks to you and to him to see that there is no infraction of the public peace.

I have, &c.,
(Sd.) B. W. COLWIN,
Offg. Secretary to the Government, N. W. P.

No. 2243 A.

FROM

LEPEL GRIFFIN, ESQUIRE,
OFFICIATING SECRETARY TO GOVERNMENT,
Punjab and its Dependencies.

TO

LIEUTENANT-COLONEL W. G. DAVIES,
COMMISSIONER AND SUPERINTENDENT,
Delhi Division.

Dated Lahore, 22nd May 1877.

Home

SIR,

THE Lieutenant-Governor has had under consideration the case of the Saraogi processions at Delhi during the Dassehra festival in the month of September. These processions have been for some time prohibited, and have, indeed, never been customary at Delhi; but the representatives of the Saraogi sect have, on very many occasions, petitioned local officers and the Government that the

ceremonial of their worship might be permitted and a procession be allowed to pass through the streets of the city carrying the image of their god Parasnath or Ganesha, and urging that there is no reason that they should be excluded from the protection which the law, under the British Government, extends to all persons behaving in an orderly and peaceful manner in the due performance of their religious rites and ceremonies.

2. Many petitions have been received by this Government on the subject, and have been forwarded to the local authorities of Delhi for disposal, the Lieutenant-Governor considering that the matter was entirely one of police, and that the stoppage or permittance of the procession was in no way connected with the tenets of the Saraogis, but was solely concerned with the consideration whether the procession would cause or not cause a breach of the public peace.

3. The case was fully discussed in the year 1863, when certain persons of this sect applied to the District Superintendent of Police for permission to carry the idol Parasnath through the principal streets of Delhi to a temple outside the walls, and for an escort of mounted and foot police. Both the Police Officer and City Magistrate granted permission for the procession, refusing the escort; but the next day certain influential persons of the Brahmanical sect prevailed upon Mr. F. Cooper, C. B., then Deputy Commissioner, to stop the procession pending enquiry. It appears that it was eventually allowed to proceed, though its course was diverted to a less frequented route. No breach of the peace or any public disturbance is reported to have occurred.

4. The Saraogis were not satisfied with this decision, and again petitioned Mr. T. H. Thornton, who had succeeded Mr. Cooper as Deputy Commissioner of Delhi, to the effect that the procession had not been allowed to proceed through the principal streets and had accordingly been shorn of much of its splendour, and desired that orders should be issued to the police for its guard and protection. The Deputy Commissioner, considering that the case was merely one of ordinary police arrangement, permitted the procession and laid down its route, although the police escort was agai refused.

On application made to Colonel Hamilton, the Commissioner of

Delhi, by the Brahmanical party, the order of the Deputy Commissioner was set aside and the procession forbidden.

5. From that date to this there has been no Saraogi procession in Delhi and the only occasions on which it is reported to have taken place were in 1810, 1834 and 1873, as before noticed. On the first occasion, in 1810, a serious disturbance arose, but on the other occasions no breach of the peace is reported to have happened.

6. The only question now arising is, whether there is such danger of public disturbance as to warrant the continued and general prohibition of the procession. Some officers—District Magistrates of Delhi and Commissioners of the Delhi Division—have been in favour of maintaining the prohibition on the ground that it was not an essential part of the Saraogi religion; that such processions have not been permitted, with two exceptions, for nearly sixty years; that there is bitter enmity between Saraogis on the one side and orthodox Hindus on the other, and that this being the case all occasions of popular tumult should be avoided; that private processions were already too numerous in Delhi; and that the conduct of the Saraogis, in pressing so persistently for the grant of a concession which it was inconvenient to allow, showed a bad disposition on the part of the sect.

7. These views were in 1863 endorsed by the Punjab Government; but after the lapse of 13 years, the Lieutenant-Governor considers that they may well be re-considered by the light of events since 1863, and after a lengthened period of absolute tranquillity. He is not surprised that the Saraogis so urgently press for the removal of what some of the Delhi authorities have considered an infinitesimal grievance. The fact that a grievance is small or sentimental to the eye of a critic does not prove it to be so to the persons who suffer from its maintenance; and, indeed, grievances which have been termed sentimental by uninterested persons are probably those which have most excited the passions of mankind. So long as any religious sect considers itself to be under any disability, however small the actual inconveniences it may cause, so long will they agitate for its removal and the Lieutenant-Governor is unable to say that their conduct is either unusual or disloyal. The question really to be considered is whether the Saraogi procession of the god Parasnath is so obnoxious, indecent or dangerous to the public peace that the British Government is bound to absolutely prohibit it. After

the fullest consideration, and giving due weight to the arguments advanced by able and distinguished officers of Government on the other side of the question, Mr. Egerton is of opinion that the Saraogi procession is of such a character that the opposition of Brahmanical Hindus is fanciful and only made in a spirit of intolerance and bigotry. The present Commissioner of Delhi reports that the cry of indecency set up by the Vaishnavas is absolutely without foundation. He has himself seen idol, and there is nothing whatever to object to on this ground. If this be so, the Lieutenant-Governor fails to see why the Saraogi sect should not have as much right to the protection of the British Government in the performance of their religious ceremonial as the Brahmanical Hindus themselves. The latter must learn to display towards others that tolerance which the British Government shows towards them. Their own procession of the Ramlila, which is commonly celebrated with great pomp, is far more open to objection on the score of impeding traffic an collecting crowds than the Rathjatra procession of the Saraogis, whose society being small, the size of their procession is necessarily confined within very moderate limits. The Lieutenant-Governor fully foresees that this decision will give dissatisfaction to the more bigoted members of the Vaishnava sect in Delhi ; but that any breach of the peace will result from the permission of the procession he disbelieves, if the Police Officers and the Magistrates do, as he is convinced they will, their duty. Before permission to a Saraogi procession is granted, the Commissioner of Delhi should himself see the principal representatives of the Vaishnava sect, and explain to hem that they are expected by the Government to maintain order among their less respectable co-religionists, and that should any attempt at a breach of the peace be made, instigated by them, or supported by their influence, their names will be struck off the Divisional and Provincial Darbar lists, and they will be visited with the severe displeasure of the Government ; while the prepetrators of any violence will be punished with the utmost rigour of the law. The Honorary Magistrates of Delhi, in whose loyalty and good sense the Lieutenant-Governor has full confidence, will also be held by him personally and collectively responsible for the preservation of the public peace during the Saraogi procession.

8. This is the position of the case as understood by the Lieutenant-Governor. It is entirely a matter of police admini

tration, and he expects that the Delhi authorities will maintain absolute order during the performance of what appears to him to be an entirely harmless and unobjectionable ceremony.

I have, &c,

(Sd). LEPEL GRIFFEN,

Officiating Secretary to Government, Punjab.

No. 2243 B.

COPY forwarded to Inspector-General of Police, Punjab, for information and guidance, and to all Commissioners, for information.

Copy of letter No. 188, *dated* 18*th June* 1877 *from J. W. Macnobb, Esquire, Commissioner and Superintendent, Umballa Division, to General Commanding, Sirhind Division.*

" With reference to correspondence ending with your No. 981 dated 26th ultimo regarding Saraogi processions, I have the honour to forward a copy of No. 2483 dated 16th instant from the Secretary to Government Punjab and to state with reference to the concluding para of the Secretary's letter that I shall be ready to afford any assistance required and have written to the Deputy Commissioner of Umballa in the same sense.

P. S. A copy of Punjab Government No. 2243A dated 22nd May last is also forwarded.

Copy of letter No. 2483, *dated* 16*th June* 877, *from Lepel Griffen, Esquire, Secretary to Government Punjab, to J. W. Macnobb, Esquire, Commissioner and Superintendent, Umballa Division.*

I have laid before the Lieutenant-Governor your letter of the 30th ultimo No. 242 on the subject of Saraogi processions in the Umballa Cantonment, and am directed to convey the following observations.

The general question of the propriety or impropriety, the convenience or inconvenience of Saraogi processions has been fully discussed in this office letter No. 2243 A. of the 22nd ultimo, a copy of which was forwarded for your information, and there is no occa-

sion to repeat what has been stated. With reference to the special case of the Umballa Cantonment, the Lieutenant-Governor perceives from the correspondence that Sir James Brind, the General Commanding the Umballa Division, is generally in favour of the processions and considers that it can be permitted without any danger to the public peace. On this ground His Honor considers that the present reference must be decided. A Military Cantonment is no doubt a place apart, and those of the native community who for their own profit choose to reside within its limits, must abide by all such regulations as are considered necessary or appropriate from a military point of view. An instance of this is found in the rule under the Contagious Diseases Act which are now in force in Military Cantonments and their immediate neighbourhood, though it has not yet been considered desirable to extend them elsewhere in the Province.

Should the Military authorities of Umballa see no objection to the procession and are able to guarantee its peaceful observance, the Lieutenant-Governor does not understand that any opposition can fairly be made in the Civil Department.

Should the procession be determined on, the Lieutenant-Governor requests the Commissioner and the Civil authorities of the Umballa District to lend every necessary assistence to the Military in the matter of Police arrangements, that it may be carried out in an orderly manner.

Copy of letter No. 1310, dated the 18th June 1877, from J. W. Macnobb, Esquire, Commissioner, Umballa Division, to Major E. P. Gordon, Deputy Commissioner Umballa.

With reference to this office circular memo No. 92 dated 30th ultimo on the subject of Saraogi processions, I have the honour to forward copies of letters noted in the margin, and to request your special attention to the concluding para of the Government letter."

From the Secretary to Government Punjab No. 2483 dated 16-6-77.

To General Commanding Sirhind Dn., No. 188 dated 18-6-77.

No. 822.

Dated Umballa, the 22nd June 1877.

Copies of above forwarded to Colonel J. W. F. Beam, Cantonment Magistrate of Umballa for information and guidance.

(Sd.) E. P. GORDON,
Deputy Commissioner.

(True Copies.)
(Sd.) J. W. F. BEAM, Col.
Cantonment Magistrate.

11th July 1877.

MY DEAR BEAM,

Unless anything unforeseen occurs such as threatening disease or interference of superior authority to mine, I approve of the festival (as arranged by us) being celebrated between the 27th and 31st instant.

Yours very sincerely,
(Sd.) JAMES BRIND.

(True copy.)
(Sd.) J. W. F. BEAM, Col.
Cantonment Magistrate.

Copy of letter No. 3976, dated 13th November 1882, from J. R. REID ESQ., *Officiating Secretary to Government, N. W. P. and Oudh, to the Commissioner, Agra Division.*

With reference to the correspondence ending with your letter No. $\frac{8865}{XV-5}$ dated 10th October 1882, I am directed to forward the accompanying petition and enclosures from the Saraogis and Jainis of Kosi in the Muttra District, appealing against your order disallowing the Saraogis procession at Kosi, and to request that you will report for the information of Government how the numbers of Saraogis and Anti-Saraogis stand in Kosi, whether the feeling on the part of the latter against the procession is strong and genuine, and whether permission to celebrate the procession would be apr to lead to a breach of the public peace.

2. I am to add that the Government is not inclined to lay much stress on the mere fact that the procession is an innovation in

Kosi and that the letter of the Punjab Government dated 22nd May 1877, appended to the petition appears to lay down the correct principles on the subject.

3. The return of the petition and enclosures is requested with your reply.

No. 9761 / XV.—53.

Dated Agra, 16th November 1882.

Copy with original enclosures forwarded to the Magistrate of Muttra with reference to Magistrate's No. 526 / XV, dated 23rd September 1882 and for return of the original papers with Magistrate's report.

(Sd.) J. C. ROBERTSON,
Commissioner.

Copy of Docket No. 63 / XV.-151 *Dated 28th November* 1882, *from* W. E. NEALE, ESQ., *Magistrate of Muttra, to the Commissioner Agra Division.*

SARAOGI PROCESSION AT KOSI, PARGANA KOSI.

In reply to his No. 9761 / XV.-53, dated 16th November, covering Government order No. 3976, dated 13th instant, has the honor to report as desired.

Enclosures returned.

COPY OF REPORT ON THE PETITION OF SARAOGIS AT KOSI.
Dated 20th September 1882.

1. On September 17th I went to Kosi to inspect the locality of the proposed procession and to observe the tendency of native feeling on the spot.

2. The Saraogis Temple is in a narrow lane which continues for about 260 yards, the lane then broadens into an open square from

which the main Bazar occupying a street of fair width leads into the open country outside the town, where lies the Bagh the destination of the procession; the distance to be traversed through the Bazar is about $\frac{1}{4}$ mile.

3. The anti-processionists I found numerous and loud in their protestations, but I did not observe on their part any marked signs of extreme excitement or of aggravated hostility.

4. A deputation of 4 persons from each side afterwards attended at the Municipal Office and I heard their arguments.

5. The processionists (the Saraogis or Jainis) claimed an equal right with the Orthodox Hindus to have a *faisla* to make solemn procession of their god "Parasnath" with his paraphernalia and with music to their grove once in the year. They produced a number of *shlokes* alleged to be from *Shastras* with translations, tending to show that their sect was a recognized and respectable form of religion. They admitted that this procession had never hitherto been permitted, but urged that they were now a considerable body, that in Bulandshahar, Agra, etc., there were no restrictions, and that all religions were and ought to be equally tolerated by the Government.

6. Their opponents (the Orthodox Hindus Vaishnavas(objected:

(1) That the procession would lead to a disturbance, not indeed to be originated by the speakers who were respectable and peaceable men but by roughs, for which they would suffer; as in fact they suffered in 1869.

(2) That the proposal was an innovation which had before been suggested and disallowed by the District Officers.

(3) That according to the recorded dogmas of their faith it was pollution for them to look upon the naked idol Parsnath: their Shastras was well-known declaring that if a man could escape being crushed by an elephant only by taking refuge in a Saraogi temple, it was better for him to face the elephant.

(4) That the streets would be ever more polluted after the passage of Parasnath.

7. To these arguments it was replied that as to—

(1) The Magistrate would take care that there were no distur-

bance and that if there were, only those actually concerned should be called to account.

(2) That the novelty of a thing did not make it either good or bad; that all religions and sects were at one time new; and that as they were themselves aware, Muttra itself was formerly a centre of Budhism, and therefore their own present form of orthodoxy was in old days something like an innovation. Krishna the existing tutelar Diety of the District being an incarnation, or in other words, a development of an older form of worship, &c., &c.

(3) That the pollution they dreaded was easily avoided by not looking at Parasnath: who would occupy only a few moments in each year in passing each house.

(4) That the argument of permanent pollution was hitherto unheard of, and that as sweepers with all sorts of defiling burdens constantly passed through the bazaar, the passage of Parasnath surely could not affect its purity, and that the idol though naked, exhibited no indecency, being merely a stone figure with hands folded over the lap.

(5.) Finally, that if it were ruled that the public throughfares were to be open to one class of religionists only, there was no reason why the rule should not be applied in favour of Mussalmans, or of Christians, or of Parsees, or of any other body which the Government might choose to name to the exclusion of the rest.

8. It is needless to say that this discussion convinced no body but left the matter just where it began; the Vaishnavas protesting that they were undone if the procession should be allowed, and the Jainis protesting against exclusion at the same time, I was struck by the reasonableness of the latter, they wanted or affected to want permission to make a wide detour so as to go completely through the city. This, I explained would certainly not be permitted if any concession were made, it would simply be that they should go and return the nearest way to their grove: to this they at once agreed. At the conclusion of the sitting the leading Jainis entreated the opposition as a favour to grant their prayer adding that he took off his pugri to them. These expressions seemed to show that the Jainis had no wish to be aggressive or turbulent, and that they would be willing to make every effort to give as little offence as possible to their neighbour's prejudices.

9. The history of the Jainis claim is brief. They have hitherto contended themselves with a *Jal jatra* or water procession to fecth water to wash their idol, and even this in a modified form. In 1868 they attempted to carry out the procession with a certain amount of pomp and music, &c., &c. This caused a riot in which missiles were thrown and ultimately 11 Vaishnavas were fined each 50 rupees and securities to keep the peace in 200 Rs. each were taken. An effort was then made unsuccessfully to induce the two parties to come to some compromise for the future. Finally it was ordered that only 5 Jainis should go out to fetch water for the God's lustration. These events gave rise to a correspondence with the Commissioner of the day, who blamed the Joint Magistrate for sanctioning any increase of ceremonial and upheld the Magistrate who was averse from it. The expenses and trouble thus experienced are what the Vaishnavas allude to in their argument above recorded

10. Since then succeeding Magistrates have discountenanced the Jainis, and the *Jal jatra* now consists simply of 5 persons who go unostentatiously to the well and fetch thence water, which they bring to the temple. Thus the Vaishnavas remain completely master of the field.

11. The present object of the Jainis is to conduct this Water Procession which takes place about 20th—25th September as modestly as at present, but to have in addition a *Rath Jatra* or Idol Procession (the idol being conveyed in a Rath or Carriage), on or about 20th November and to have this with full pomp, music, &c.

12. I have above detailed the argument advanced by both sides, so that their mutual position may be perfectly clear. The real point turns, I presume, on the question of expediency; since on general grounds one sect is as much entitled to use the public roads as another.

13. The Jainis are fairly numerous. From enquiries I have made they number 260 males as against 3,560 male orthodox Hindus, among the latter being included a number of Hindus who are indifferent. It is, I understand, only the Brahmans and Banias who are fanatic in this matter, the lower castes Chamars, &c., are apathetic, so are the Marwaris.

14. I have also ascertained after careful enquiry from a number of sources that the more educated I think, I may even say, the more

comfortable classes of Vaishnavas who have no ill-feeling in the matter; so that deducting such persons the number of objectors would be much reduced and what is more important, they would find themselves without authoritative leaders.

15. Among the members of the Kosi Municipality there are 5 Jainis against 3 Hindus, the President since deceased, his son has been elected as an ordinary member of the Municipal Committee (November 25th); elect is a Jaini and the Jainis generally represent the wealth of the town.

16. I think the narrow lane mentioned above could be easily guarded by Police; the danger to be dreaded would be that missiles might be hurled from the houses, for if any such struck the Rath there would be great excitement and no doubt some disturbance. In the wider square and bazaar there would be much less chance of a catasrophe. I am also told that the neighbouring Jats from the villages would come in for the purpose of raising a riot. I doubt this to begin with: and it would not be difficult in so small a town to prevent their getting near the locality of the procession.

17. On the whole, therefore, looking at the present numbers and position of the Jains I think the time has now come when the restrictions against them may be withdrawn so as to allow them during fixed hours for one day in the year the opportunity of celebrating their peculiar opinions by a public procession; care should be taken to pass this procession along with fair speed, and to avoid all offensive amplifications. And in all such precautions, I believe the Jains themselves would cheerfully join.

SUPPLEMENTARY.

The above was prepared before the Officiating Commissioner of Agra who had expressed an opinion in his endorsement, dated 22nd September 1882, on petitioner's application of 21st September 1882, that the procession being an innovation should not be allowed. As it contains a statement of the facts required in Government Order No. 3976, dated 13th November 1882, covered by Commissioner's No. $\frac{9761}{XV-53}$ it may stand. All that need be added is an opinion on the point whether permission to celebrate the procession would be apt to lead to a breach of the public peace. For the reasons given

above, (paras 13 to 16,) I think a breach of the peace may be altogether prevented. I cannot however guarantee that nothing of the kind will occur, but I think I may promise, that should it occur, it will not be important and will be quite within my control.

(Sd.) W. E. NEALE,

25th November, 1882.

Magistrate.

Copy of letter No. 4367; *dated the* 18*th December* 1882, *from the Officiating Secretary to Government, N. W. P., to the Commissioner, Agra Division.*

With reference to your letter No. $\frac{10107}{XV-53}$ dated the 22nd December 1882, regarding the Saraogi procession at Kosi in the Muttra District, I am directed to say that His Honor the Lieutenant Governor agrees with you in holding that there is no objection to the petitioner's request to be allowed to have the procession being conceeded. I am to ask you to inform the Magistrate that his proposals for dealing with the matter are sanctioned and that in future, he should arrange accordingly.

2. The petitioners should be informed accordingly.

No. $\frac{10583}{XV-53}$,

Dated Agra, 21*st December*, 1882.

Copy forwarded to the Magistrate of Muttra in reply to Magistrate's No. $\frac{63}{XV-511}$ dated 28th November 1882, for guidance and communication to petitioners.

(Sd.) M. G. HOARE,
Head Assistant
For J. C. ROBERTSON,
Commissioner (on tour).

Copy of letter No. 826, *dated Simla,* 14*th June* 1883, *from the Secretary to the Government of India, to the Secretary to Government, N. W. P. and Oudh.*

I am directed to acknowledge the receipt of your letter No. 1419 dated the 30th ultimo, submitting for the consideration and orders

of the Governor General in Council certain memorials in connection with the Saraogi procession at Kosi in the Muttra District.

2. In reply I am to invite attention to the orders contained in Home Department letter No. 1448, dated the 28th July 1877, and to say that the matter is one which is left entirely to the discretions of the Local Government with whom rests the immediate responsibility of maintaining public order. I am to request that the memorialists may be informed that the Government of India decline to interfere

From Behari Lall, Nathua-Choudhari and others.

With regard to the memorial to the address of Her Majesty's Secretary of State herewith returned, I am to request that it may be forwarded to the writers with the intimation that if they desire its transmission they should re-submit it separately as an appeal from the orders of the Government of India through the Local Government.

No. 2280 of 1883.

GENERAL DEPARTMENT.

Dated Nainital, 27th June 1883.

Copy with enclosures in original, forwarded to the Commissioner of Agra Division' for necessary action, in continuation of G. O. No. 627, dated the 24th February last.

By order,etc.,

(Sd.) R. SMEATON,

JUNIOR SECRETARY TO GOVERNMENT,

N. W. P. and Oudh.

No. $\frac{4957}{XV-12}$ of 1883.

Dated Agra, 2nd July 1883.

Copy of the foregoing with original enclosures, forwarded to thn Magistrate of Muttra for information, guidance and communicatio with reference to the correspondence ending with undersigned's No. $\frac{1547}{XV-17}$ dated 1st March 1883.

(Sd.) W. LANE,

Officiating Commissioner.

No. $\frac{1010}{111\text{-}278A.\ 15}$ OF 1888.

FROM

THE SECRETARY TO GOVERNMENT,
N. W. PROVINCES AND OUDH.

TO

THE COMMISSIONER,
LUCKNOW DIVISION.

Dated Naini Tal, the 4th August 1888.

(General-Department)

SIR,

I am directed to acknowledge the receipt of your letter No. 3013, dated the 19th July 1888, regarding the Saraogi procession at Lucknow, and to inform you that the Lieutenant-Governor has taken note of the assurance conveyed in paragraph 3 of your No. 2969, dated 16th July, to the effect that in your opinion and the opinion of the District Magistrate there will be no difficulty in preserving order should the procession take place.

2. I am to sav that the Lieutenant-Governor and Chief Commissioner is pleased to permit, in accordance with the precedents governing this class of case, the Saraogis of Lucknow to take their idol in procession on the occasion of the Rath Jatra. The course of the procession will be through the Chowk and the Nakhas, and then down the Victoria Street and along the Shahmina Road to its destination on the further bank of the Gumti river. I am to say that His Honor also approves the suggestion made in paragraph 6 of your letter No. 2551, dated the 15th June last, that the procession through the Chowk and the Nakhas should not last more than one hour and a half if this is the usual limit of time in other cases.

3. On the return journey the Saraogis will, from the Iron Bridge proceed down the Shahmina Road and enter the Churiwali Gali by the Crommelin Road. This course is that shown by the dotted line in the plan submitted by you: the Saraogis will not again go through Victoria Street, the Nakhas, and the Chowk; there being no sufficient reason for occupying those frequented throughfares a second day with the passing of the procession, to which an alternative route is open.

4. The second idol from the Tat Gali in Yahiaganj may join the first at any point that the District Magistrate indicates. Till i has joined the first idol at such point, it will not be carried in pro-t cession: and in no circumstances will any procession, or part of a procession, be allowed in Yahiaganj.

5. The Magistrate will be responsible for the maintenance of order. The Vaishnava Hindus (whose petition with its enclosures protesting against the holding of the procession is enclosed) should be informed, that any obstruction offered to the procession, will entail, on those who offer it, serious consequences.

I have the honor to be,

SIR,

Your most obedient servant,

(Sd.) W. C. BENETT,

Secy. to Govt., N. W. P. & Oudh.

—:o:—

Ancient Jainas in Maharastra

[BY L. A. PHALTANE B.A., LL. B. PLEADER, ISLAMPUR]

It can be said that the Jainas have no written ancient history of their own in the modern sense of that expression. But none can say that they have no history ancient or modern. To find out their history we have to approach Puranas, traditions, local customs and usages prevailing among them and the permanent monuments they have prepared in their architecture, epitaphs and gumphas on hills and dales and to take out information from them by judicious arranging and shifting of facts. In this article the readers will find some observations about the ancient history of the Jainas in Maharastra.

It would be unsafe to assert that everything given in the Purānas was a positive fact in ancient days. Whatever is given in the Purānas will have to be verified by reasonable logic and only if it stands the tests of reason and common-sense it can be accepted as a thing proved. One of the modes of historical research is to

take some ancient account and to find out whether there is anything existing at present which can be said to correspond to the account given in the ancient tradition; and if there is really such a correspondence of facts then the account given in the ancient tradition can be considered as facts from which the present facts have evolved.

Among the Maharastra Jainas the Shetawāla Jainas are the most important community. In spite of many adverse circumstances through which they had to pass they have preserved their traditions and peculiarities so carefully that this writer feels that it would be possible to trace their history on the soil of Maharastra so far back as four thousand years. For this purpose it is necessary to see from which word the present Marathi word "Shetawāla" is derived. The Marathi word Shetawāla is derived from the Sanskrit word "Kshetrapāla". The derivation is as under :—

The word 'Kshetrapāla' is composed of two parts, 'Kshetra' and 'Pāla' out of which we shall consider the word 'Kshetra'.

अक्ष्यादिषु छः ॥ ३ ॥ ३० ॥ (वररुचिः)

Akshyadishu Chhah 3,30. (Vararuchi).

Meaning:—'Ksha' in Sanskrit words 'Akshi and others' becomes "Chha" while the Sanskrit words are being transformed into Prakrit.

The expression "Akshi and others" is explained by the commentator of Vararuchi in the following verse.

अक्षि क्षीर क्षुर क्षेत्र क्षार कुक्षी क्षुमक्षिका=।
ऋक्ष लक्षी क्षुधा दक्षा अक्ष्याद्यास्ते स्युरीदुशा=॥

Akshi Kshīra Kshura Kshetra Kshara Kukshi ikshu makshikah
Rksha Lakshi Kshudha daksha akshyadyaste syuridrishah

This verse gives, in all, twelve words one of which is 'Kshetra' which is necessary for us. That is, it means that 'Ksh' in 'Kshetrapāla' becomes 'chh' in Prakrit. Hemachandra gives the Sutra छो क्षादौ ॥ ८ ॥ २ (Chho Kshadow 18-2-17) which has the same meaning as that given above. The 'Ksh' in 'Kshetra' becomes 'Chh' and with the addition of the vowel 'e' in 'Kshetra' it becomes 'Chhe'. The 'r' in 'tra' becomes silent by the rule 'Sarvatra lavarām ३ ॥ ३ ॥ Vararuchi' and the remaining 'T is

doubled by the rule (शेषादयोर्दित्वमनादौ ॥ ३ ॥ ५० वररुचिः) Sheshādayo-duritvamandow 3-50 Vararuchi and adding to it the 'a' of the original word the expression becomes 'Chhetta' from which the Marathi word 'Sheta' (शेत) is derived.

Now with regard to the expression Pāla :—पाल

'Po Vah (पो वः) 2-14-Vararuchi' ayuktasya anādow sthitasya pakārasya Vakarā desho bhavāti (अयुक्तस्य अनादौ स्थितस्य पकारस्य वकारादेशो भवति) *i.e.* 'P' which does not stand in the beginning of a word and which is not joint becomes 'V' in Prakrita for instance Kapālah Sanskrit=Kavalo in Prakrit; Upadhyaya=Uvajjhayo; Upamā=Uvamā &c.

Thus the whole word 'Kshetrapāla' becomes 'Chhettawāla; in Prakrit and 'Shetawāla' in Marathi.

In ancient days writing was scarcely used as a medium of instruction. A great stress was laid upon memorising and oral preaching the effect of which was to give rise to set expressions which were handed down to posterity. To them the changing time and circumstances were making additions. Thus the great current of Jaina literature and culture flowed on drawing to and assimilating into it the special features and peculiarities of the changing environments. In this way while investigating into the truth of the facts given to us by traditions a great deal of historical insight will have to be used before conclusions can be arrived at. In my opinion therefore, if the Pujapātha of Âshādhara which is followed by the worshippers in their daily worship be viewed at with this angle of vision, it will disclose many points of great importance which have been lost sight of upto now. A brief sketch of Jaina Puja, therefore, will be necessary for the purposes of this article.

The Jaina worshipper calls himself Indra and wears the sacred thread (Indroham nijabhushanārthamamalam yajnopavitam dadhe). Then sixty thousand Nagas are invited after which the ten deities of ten directions are called. The installation of Jineshwara then follows, after which at the close of the Puja Yaksha, Yakshi, Kshetrapāla and Bhattāraka are honoured one after another. We are concerned in this article only with Yaksha, Yakshi, Kshetrapāla and Bhattāraka. The writer believes that the mention of these names shows an order in time. The word 'Yaksha' denotes a class of persons who got

instructions and training in Jaina seats of learning. (Yaksha to worship). Out of these some appear to have reverted to their former faiths of violence thus giving rise to two classes among them :—'Jinashāsana Yaks has' (faithful followers of Jainism) and 'Nithayatwi—Yakshas' (followers of false faiths). The Yaksha's duty was to protect and propagate Jaina culture. This was the early stage of Jainism. But as Jainism spread and came into contact with more alien class of people the system of 'Yakshas' came to be considered as insufficient. This appears to have occurred when the Jaina sages began to preach their faith to the parts of Northern and middle Deccan where rougher and fiercer sort of people were residing and who wanted to oppose the spread of this new culture into their territory. Their leaders were called Bhairavas. The history of this non-violent war of the early Jaina sages against the primitive people of the Deccan is beautifully narrated in the chivalrous story of the two saintly princes Deshabhushana and Kulabhushana the sons of—Kshemankara the king of Siddharthapura. These two holy princes came to Kunthalgiri in the Deccan and began to preach the religion of the Tirthankaras and had to encounter and suffer intolerable persecution from one of the local Bhairavas. The places where these saints and their followers resided and preached were called 'Kshetras' *i.e.* holy places. Considering the special circumstances of the Deccan the Jaina leaders, it appears, appointed powerful men to guard these sacred places calling these guardians as Kshetrapālas (guardians of sacred places). This Kshetrapāla system spread its sphere of activity far and wide and served the cause of Jainism for a very long time to come until its services became—ineffectual and it was superseded by Bhathāraka system which continues to be in existence up to now. The Jaina Rāmāyana makes it clear that these Royal Saints Deshabhushana and Kulabushana were contemporaries of Rama and Lakshmana the famous heroes of Rāmāyana.

With this introduction to this article I would like to mention the following facts which would throw a considerable light on the ancient Jaina history in Maharastra.

(1) Shetawāla people are mostly residents of the territory round about the mount Kunthalgiri which is a very ancient place and very sacred to the Jainas all over India.

(2) The Shetawālas consider Shri Deshabhushana and Shri Kulabhushana as their spiritual heads next to Tirthankaras and yearly visit the holy mount Kunthalgiri which they consider sacred owing to its association with the names of these royal saints.

(3) The Shetawālas have a tradition among them that they have come to the Southern country from Aryakhandha *i.e.* the country stretching from Ayodhya to Bihar.

(4) The Shetawālas have preserved their gotras, Sutras pravaras, and Shakhas. Their gotras are published. They are fortyfour in number. The following examples will show what sort of gotras &c they have got.—

Family	Gotra	Sutra	Shakha	Pravara
Deshamane	Prithwipala	Yashobahu	Padashakha	Vishvalokesha
Pangal	Bhuvallabha	Merudhara	Anuyogasamasa	Vishvachakshu
Varne	Ratnayudha	Haladhara	Pratipallika	Vishvesha
Phaltane	Pundarika	Sarvayasha	Prabhrataka	Vishvajyoti
& c.	& c.	& c.	& c.	& c.

A glance at these gotras &c. will convince the readers that these families were students of certain branches of Jaina literature which they preserved in their families by memorising and handing it down to their posterity.

(5) The Jaina Harivansha Purana makes it clear that in ancient times when Rama and Lakshmana flourished there was a Jaina seat of learning at Kaumudipura in the eastern part of Bharatavarsha in which the two young princes Deshabhushana and Kulabhushana received their education and training.

From the foregoing remarks this writer would like to draw a conclusion that the forefāthers of these Shetawāla Jainas came from Aryakhanda and settled in Deccan near the Mount Kunthalgiri at or about the time of Rāmachandra. They appear to have done signal services to the cause of Jainism and therefore their names came to be honoured as gotras or founders of families. Doctor Shridhara Vyankātesha Kelkar gives 2300 B.C. as the date when the war between Rama and Ravana might have taken place. It appears therefore that the Shetawala people also must have come and settled in Maharastra at about that time.

Notes on Some Jaina Ascetic Practices

BY

A. N. UPADHYE, M.A.

Pulling out the hair.

"The ceremony of pulling out the hair is excellent, mediocre or ordinary according as it is practised after a period of two, three or four months: it is to be performed on a day when confession with correction (*prati-kramana*) is observed, necessarily accompanied by a fast."—Mulācāra, I. 29.

The life of a Jaina monk is typicaly self sufficient and peculiarly independent. Though living in this world he has practically severed all connection with it; it does not befit his spiritual status to lead a supplicant's life. It is against his primary virtue (mūla-guna) of harmlessness to allow his hair to grow into matted ones and to be infested with smaller kinds of insects like lice etc. To oil and comb his hair will only increase his greed for paraphernalia and that in the long run would only be a fashionable routine, never favourable to spiritual advancement. To avoid lice etc., if he desires to get his hair shaved or cut whence is he to bring the razor or scissors for that purpose when the articles possessed by a naked monk are barely three: Books, water-gourd and feather-brush-unavoidable and limited necessities of an ascetic life. It is not proper for him to look on others, every now and then, for favour and thus be involved in others' obligation, to be free from which he has hardly any means; if he were to gather means like a house-holder he is no more an ascetic. Thus the only best and feasible way open for a monk's life is to put out the hair, after two, three or four months. The choice of period depends on the individual hair growth and ability to with-stand the pain. Why the pulling out of the hair (*Kesa loca*) should be accompanied by a fast is clear when we look at the injunction of a surgeon that the patient should not be given any food on the day of operation. When we sympathetically study the details of life prescribed for a Jaina monk, the misunderstanding, that this practice of pulling out the hair on the head, beard and lips is only a relic of some barbaric practices of corporal mortification with a view to attain heavenly favour or to pacify some enraged deity, is certainly out of cant. Wantonly chastening the flesh, as an end

in itself or as a means to spiritual advancement, is strictly forbidden in the case of Jaina monks. Besides, the ceremony of pulling out the hair, the monk can use as a practical metre to measure the advancement of non-attachment for the body and its comforts. It is in itself a part of ascetic discipline. What is this momentary pain compared with myriads of miseries suffered by the embodied soul from times immemorial to destroy which the monk is out?

*Nakedness.**

"Nakedness, which consists in not covering the body with clothes, hide, bark or with leaves and in being free from ornaments and bonds, is worthy of worship in this world."—Mülacara, I. 30.

It is known to all that the Jaina saints of advanced spiritual enlightenment are always naked not having even a bit of clothing on their bodies. Curbing of greed practically expressed in the delimitation of paraphernalia is an accepted principle of asceticism in all rational religions. 'Our needs must be few'—that is and has been the motto of all spiritually minded people. Greed is a flood of strong submarine fire which can never be extinguished by attempting to quench its thirst by supplying its claims item by item. Its scope is infinitely extensive. There is only one way to curb it and that is to pull it out by roots. It is this principle observed in its entirety, that has led the Jaina monks to give up clothes and it is their cultural heritage, preserved and put into practice even in the materialistic twentieth century. Even Swami Ramatirtha, the euthusiastic exponent of Hinduism, spent a few hours in a naked condition in the Amaranath temple. It is possible that the charge of fanatic extremism might be laid at the doors of Jaina monks; but at the same time it must be remembered that idealism and extremism always go together and practical shyness should never come in the way of attaining the ideal. The very fact that the Jaina monks have lived and are living naked even to this day speaks loudly against the charge that to go naked, though ideal is impractical. Even non-Jaina scriptures have admitted the necessity of and have glorified nakedness as requisite qualification in higher states of ascetic life and even men like Ramatirtha who had tasted the materialistic

* This note on nakedness was penned some two years before: naturalls learned pamphlets in defence of nakedness of Jaina monks by Messery. C. R. Jain and Kamataprasada, in reply to Mahatma Gandhi's statement were not published then.

pill of western civilization never hesitated to adopt nakedness. To us it appears to be a typical trait of indigenous Indian religious current whose early civilization, even long before the first Âryan migration into India, had sufficienty flourished along the fertile banks of Ganges and it is to this current that Jainism, Buddhism, Agīvika school, the creed of Pūrana Kassapa and Sanakhya school belonged though the last mentioned one has been taken over to the Âryan current inspite of its strong incongruities in that place. The charge of shamelessness levelled against naked monks is too silly and shallow to be dealt with here; Still we wou'd like to add a few words. This shame or bashfulness is purely subjective. It is all habit and sentiment to be sure, which do not constitute a substantial fraction of reality. We do not feel offended by the nudity of our children because the child has not still developed that formality of shame. That we are not, and the monk is able the give up even the strip of cloth covering his private parts shows that he has conquered the very sense of shame. Thus he stands on the same footing with the child and there is no reason why we should be so much offended. Spiritual advancement will highly be hindered if the monk would give even the slightest attention towards his bodily embellishments and cleanliness of clothes if he were to accept them. The sense of decency is a mere catch word or at the most a national bias. The continental girl who would keep her arms and half of her breast open certainly a ridiculous dress in an orthodox Hindu Family will ridiculously laugh at her Indian sister as naked when she moves in society without stockings. The chastity of Jaina monks is unbendingly austere. They do not go about naked with any particular Fanaticism but they are aware that Liberation cannot be within their easy reach unless they renunciate all sorts of paraphernalia and bonds of attachment to the very last piece of cloth on the body and also the so called sense of shame. Nudity is quite in keeping with their high standard of self-sufficiency.

Not-taking-bath.

"Not to take the bath is great virtue that helps the monk to maintain two-fold control etc" Mulacara I. 31.

The idea that the Jaina monks do not take bath at all might appear quite repulsive at first sight to those who are unaware of the high ideal with which the Jaina monk has to lead his ascetic

life. The idea is quite congruent with other rules of his conduct. The fad for outward attraction is no pass-port to Liberation. What is this soaping and cleansing of this outward parchment which the inside of it is only a stinking gutter full of filthy carcass, which but for this smooth cover of skin, would be disgusting sight even to vultures and crows! It is the internal purity, subjugation of senses, passions and emotions that is an urgent need to pave the way for Liberation and the Jaina monk is out after that. It is only an innocent hypocracy to claim all purity by washing the skin only while every nerve inside is seething with sensual impulses. The monk is unwaveringly concentrated with all absorbing determination on the meditation of his self and he has completely withdrawn his attention from the embellishment etc. of his physical person. This body is a mere bed-cover to be occasionally changed; then why so much anxiety about its cleanliness? And moreover it is incumbent on him to give up all attachment for this outwais person. The sense of touch is always dangerous and even some great men have fallen victims to its attachment. Cleanliness of skin renders the sense of touch more sharp and intense, and as a result of this, more dangerous. The chastity of the monk is ideally rigid and by not taking the bath he only deadens the cutaneous sensation. The cleansing of the skin is necessiated by the dirt of perspiration constantly oozing out from the pores of the skin, and the nature of this dirt depends on dietetic quality and variety. His limited quantity of food is plain and simple (*Sâtvika*), free from fat, spices, flavours and condiments; conducive to hardy physique, calm mentality and non irritation of sensual inclinations: its effect on the cleanliness of skin is not in any way negligible. There are one sensed microscopic organisms in water which itself is a living body according to Jainism. of the monk in view of his vow of harmlessness which he wants to practise as literally as possible avoids lavish use of water for purposes like bath etc. Moreover, the monk has plenty of sunbaths in summer, shower baths in rainy season, and moisture baths in winter as his residense is always the open air: So his body is clean and brilliant as it is always exposed to natural atmosphere. Any occasional dust on the body is washed by the constantly oozing fluid of perspiration as he spends his midnoon hours in practising penance under the scorching sun.

Jain Law and the Law Courts

By M. C. Jain.

When about a century ago Lord Macaulay came out to India as first Law Member under the Government of India Act of 1833, the work of simplifying the law of the land was vigorously undertaken. At that time, in keeping with the principle of dealing out justice to the Gentus according to the law and usage of the Gentus, and to the Mahomedans according to the law and usuage of the Mahomedans—a principle recognised by Parliament in 1781—efforts were also made to discover the true and definite legal principles that might justly be applied to the members of the Jain community.

As Jains came to the law courts, commissions were issued from time to time all over the country to take evidence and ascertain Jain law and usage as it existed in the Jain Shastras and was prevalent in practice. The first such attempt known was in 1835, when in *Maharaja v. Govindnath Ray Gulab Chand and others* (5 Select Rep. S.D.A., Calcutta, 176) Mr. Walpole of the Presidency Sudder Court directed the Murshidabad Judge to obtain an exposition of the Jain Shastras on certain points from some impartial Yatis (priests). This decision of the Presidency Court recognised the broad distinction between the tenets and usages of the members of the Jain sect and the rest of the Hindu community, and the right of the former to an adjudication of matters in dispute regarding questions of inheritance by their own Shastras."

In *Mst. Chimnee Baee and Soojan Baee v. Mst. Guttoo Baee* (1855) " a large body of evidence was adduced on the side of the plaintiff, comprising the depositions of a number of persons of the same persuasion, together with a statement delivered by the law officer of the Court in another case in which it was distinctly declared that the Saraogis or followers of Parisnath, differed materially in their creed and worship from the orthodox Hindus."

The courts of law were not inclined to deny, in the words of Sir Montague E. Smith of the Privy Council, " to the large and wealthy communities existing among the Jains, the privilege of being governed by their own laws and cutsoms, when these laws and customs were by sufficient evidence, capable of being ascertained and defined, and were not open to objection on grounds of public policy or otherwise." But they found a real difficulty in discover-

ing the Jain Law, and laboured under an incorrect notion that the Jains were Hindu dissenters and that in the absence of special custom being proved to the contrary, the principles of Hindu Law applied to them.

In *Sheo Singh Rai vs. Mst. Dakho* (6 N.W.P., H.C.R. 382) the High Court remarked "the Jains have no written law of inheritance. The law on the subject can be ascertained only by investigating the customs which prevail among them, and for the ascertainment of those customs, we think the court below would exercise a wise dis cretion if it issues commissions for the examination of the leading members of the Jain community in places in which they are said to be (most) numerous or respectable—viz. Delhi, Muttra, and Benares."

No law books, such as the late Mr. J.L. Jaini and Mr. C.R. Jain Bar at-Law, have compiled since, were then available (though all that is said in them is not correct), and the original texts that existed in manuscript copies and could have been consulted were not referred to.The courts had to fall back on the return of commissions, and the method of commissions was necessarily imperfect and inadequate. Commissions were issued as cases came to court. In each case there was one party which stood to gain by leading false evidence regarding Jain Law or pleading that Hindu Law applied to them, or at any rate resisting strongly the application of Jain Law.

Thus the difficult task of proving usage or custom became all the more difficult. A single failure to prove a principle worked as an effective barrier against that principle for all time to come.Besides, the inquiry was confined only to the points at issue in each case, and the returns were made applicable only to the particular section of the Jains concerned and to the particular locality.

In 1899 in *Harnabh Pershad vs. Mandil Das* (27 Cal. 379) the homogeneity of the Jains was recognised by holding that Jain customs of one place were relevant as evidence of existence of the same custom amongst Jains of other places, and that there was no material difference in the custom of the Agarwala, Choreewal, Khandelwal, and Oswal sects of the Jains. But Jain Law did not make much headway with the courts of Law in India, till in an able and courageous judgment in 1915 Mr. Jugmander Lal of the Indore High Court (Orig. Suit No 3 of 1914) emphasised the independent origin of the Jain community and discussed the value of a

few old Jain Law books. This judgment did not go unnoticed in British India.

"Were the matter *res integra*," says Kumaraswami Shastri officiating C. J. in a recent Madras case *Galeppa vs. Eramma* (A. I. R. 1927 Madras 223) "I would be inclined to hold that modern researches have shown that Jains are not Hindu dissenters but that Jainism had an origin and history long anterior to the Smritis and commentaries which are recognised authorities on Hindu law and usage. In fact Mahavira, the last of the Jain Trithankaras, was a contemporary of Buddha and died about 527 B. C. The Jain religion refers to a number of previous Tirthankaras and there can be little doubt that Jainism as a distinct religion was flourishing several centuries before Christ. In fact Jainism rejects the authority of the Vedas which form the bedrock of Hinduism and denies the efficacy of the various ceremonies which Hindus consider essential.

" There is great force in the observations of Holloway J. in *Rathams Lall vs Soojan Mull Lall* that, Hindu Law can not be applied to them. So far as Jain Law is concerned it has its own law books of which *Bhadrabahu Samhita* is an important one. *Vardhaman Niti* and *Arhan Niti* by the great teacher Hem Chandra deal also with Jain Law. No doubt by long association with the Hindus who form the bulk of the population, Jainism has assimilated several of the customs and ceremonial practices of the Hindus but this is no ground for applying Hindu Law as developed by Vignaneswara and other commentators, several centuries after Jainism was a distinct and separate religion with its own religious ceremonial and legal systems, *en bloc* to Jains and throwing on them the onus of showing that they are not bound by the law as laid down by Jain lawgivers. It seems to me that in considering questions of Jain Law relating to adoption, succession and partition, we have to see what the law as expounded by Jain lawgivers is. To throw the onus on those who assert that in any particular matter the Jains have adopted Hindu Law and custom and have not followed the law as laid down by their law-givers." This then is the position of Jain Law in British India at present. And there the matter stands. It now rests with Their Lordships of the Privy Council to give effect to the feelings expressed by the Hon'ble Mr. Justice Kumaraswami Shastri of the Madras High Court.

NOTES AND NEWS.

RELIGIOUS LIBERTY.

We have published elsewhere correspondence between the members of the Jain Community and the Government officers about Rathjatra during the last quarter of the last century. Printed copies of these letters were collected by the late Kunhaya Lal, father of Mr. Shiam Beharilal of Lucknow, who has kindly sent them to us for publication in the Jaina Gazette. We are thankful to him for giving us this collection of valuable records which show beyond doubt the religious neutrality and impartiality with which the Government officers discharged their duties.

x x x x x

G .P. J. E. FUND, DELHI.

Mr. Adishwar Lal, Secretary of the above Fund writes :—

The following students have been awarded scholarships from Messrs. Girdharilal Piyarelal Jain Educational Fund for the year 1932-33.

Ramjas College, Delhi.					
Phulchand S/o Ramchandra, 3rd year.	Rs.	12	0	0	p.m.
St. Stephen's College, Delhi.					
Rameshwardas Jain S/o Beli Ram, 3rd year.	„	15	0	0	p.m.
Queen's Intermediate College, Benares.					
Parkashchand Jain S/o Jugmander Das 2nd year.	„	10	0	0	p.m.
Sanatan Dharam College, Cawnpore.					
Hazari Lal Jain S/o Peare Lal Jain 1st year.	„	5	0	0	p.m
Hindu College, Delhi.					
Man Chand S/o Jugmander Das Jain 3rd year.	„	15	0	0	p.m.
Mahabir Lal Jain S/o Munshi Umraosingh 1st year.	„	10	0	0	p.m.
Kuntha Kumari Jain D/o Fatehchand, 1st year.	„	15	0	0	p.m.
Joti Pershad Jain S/o Durga Pershad 3rd year.	„	15	0	0	p.m.
Anup Chand Jain S/o Hazari Lal 3rd year.	„	12	0	0	p.m.
Total Rs. ...		109	0	0	

SHRI ATMANAND JAIN GURUKUL.

Mr. Kirti Parshad Jaini, B A., LL.B. Hony. Governor, Shri Atmanand Jain Gurukul Punjab, writes :—

After seeing the Gurukul. Bhai Parma Nandji M.A., M.L.A. was pleased to write as follows in the Visitors' Book.

" To-day I visited the Jain Gurukul, with my friends, L. Sant Ram and others. It seems to be a unique institution of its kind in India. We were very pleased to note that efforts were being made to make the life of the students simple. They clean their rooms and were washing their clothes. Industrial education of some sort is compulsory for each and every boy. Although the name of the institution is the Jain Gurukul, yet there are about a dozen non-Jains out of 54 students. This shows that the spirit of narrow communalism is not inculcated among them. But the most remarkable thing is that the system of education is entirely independent (of any University control). It was attempted to bring the students up to the Matric Standard during the last seven years. It is the desire of the Management, however, to raise it to a College by adding a 5 years course. Bahu Kirti Prasad, the Governor and L. Bansi Dhar the Principal are first class gentlemen. I hope that they will succeed in making this Gurukul an ideal institution."

x x x x x

WANTED INFORMATION.

Mr. Hazarilal Jain, Secretary, H. D. J. Mahavidyalaya, Indore writes :—

An important notice to the ex-students of Shri Danvir Raibahadur Rajyabhushan Raoraja Sir Seth S. Hukanchand Dig. Jain Mahavidyalaya and Boarding House-Indore.

Hundreds of students have been educated in English and Sanskrit in this institution during the past twenty-five years. We wish to know their present standing, and shall be highly obliged if every one of them write to us his present position in life. Remembering his indebtedness to the Institution he should not hesitate to write a reply to our query.

Kindly furnish information for the following :—

1. How for did he study in this Institution and when did he leave it ?

2. What is his present post and what salary does he draw?
3. If he be a businessman what is his yearly income?
4. If he has dedicated his life to any charitable institution, the name of it should be mentioned?

The above four points are to be noted by our ex-students so that we may know their true condition, and if possible we may help them in various ways for their betterment.

x x x x x

THE LATE MR. T. DEVENDRAPPA.

A correspondent writes from Davanagere:—

Death has occurred of Mr. T. Devendrappa of Messrs. Bramhappa Tavanappanavar, a prominent merchant and the Social and Political leader of Davanagere who has rendered inestimable services to the public. He had been the President of the Davanagere Merchants Association from its very inception and was nominated member of the Davanagere Municipality.

Hartal in honour of his death was observed at Hubli, Davanagere, Harihar, Chitaldurg and Bagalkote.

Resolutions carrying sympathy to the members of the bereaved family and expressing the heartfelt sorrow of the Davanagere Public were carried out in a representative body meeting at the Danalaksmi Theatre presided over by Mr. D. H. Chandrasekhariah, B.A., LL.B. the Vice-President of the Davanagere Municipality spoke appreciatingly of the many virtues of the deceased.

Telegraphic Messages of Condolence are pouring in from Bombay, Belgaum, Bangalore and other commercial centres all over India.